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The JEWISH CHRONICLE

PUBLISHED WEEKLY.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 2,114.] FRIDAY, OCTOBER 8, 1909:-TISHRI 23, 5670. [PRICE 2d.

THE PREPAID CHARGE FOR ANNOUNCEMENTS OF BIRTHS, MARRIAGES, DEATHS, &C., IS 3/6 FOR 4 LINES—ABOUT 24 WORDS—AND 6d. PER LINE AFTER. DEATH AND IN MEMORIAM ANNOUNCEMENTS INSERTED WITH MOURNING BORDER ARE CHARGED AT DOUBLE RATES. ALL ANNOUNCEMENTS SENT BY POST MUST BE ACCOMPANIED BY THE NAME AND ADDRESS OF THE SENDER

Telephone: 695 London Wall.

REJOICING OF THE LAW.
שמחת תורה

Mr. R. BALON, חתן בראשית, and Mrs. BALON, "At home" to relatives, friends and congregants of the Higher Broughton Synagogue on Saturday, October 9th, from 3 to 6.—298, Gt. Cheetham-street, W., Manchester.

MR. and MRS. J. BARKOFF request the pleasure of the company of the seatholders of the Stoke Newington Synagogue, as well as relatives and friends, at a reception, on Friday, October 8th, 1909, at Rosslyn House, 7, Queensdown-road, Lower Clapton, from 2 to 4.30, on the occasion of Mr. Barkoff being חתן תורה.

Mr. H. BERLIN, חתן תורה, and Mr. A. LANDY, חתן בראשית, of the Brixton Synagogue, and their wives, will be pleased to see members, relatives and friends on Simchath Torah morning after the service, at the Carlton Hall, adjoining the synagogue.

The Rev. Dr. and Mrs. SALIS DAICHES will be pleased to see their relatives, friends and congregants on Wednesday, October 13th, from 3 to 7, at their residence, 6, Beauclerk-terrace, Sunderland.

Mr. and Mrs. H. FAINLIGHT request the pleasure of the company of their friends at a reception, on Friday, October 8th, at the Vestry Room of the Hammersmith Synagogue, at 12 o'clock noon, on the occasion of Mr. Fainlight being חתן בראשית.

MR. and Mrs. H. FREEDMAN request the pleasure of the company of the members and seatholders of the Higher Broughton congregation, as well as relatives and friends, at a reception on Friday, October 8th, 1909, at "Ayneka," Leicester-road, Broughton Park (Manchester), from 2.30 to 5.30, on the occasion of Mr. Freedman being חתן תורה.

MR. and Mrs. M. GLASER request the pleasure of the company of their friends at a reception on Friday, October 8th, at the Vestry Room of the Hammersmith Synagogue, at 12 o'clock noon, on the occasion of Mr. Glaser being חתן תורה.

MR. and Mrs. EDWARD HYMAN (late of Glasgow) request the pleasure of the company of the members of the Stoke Newington Synagogue as well as relatives and friends at a reception on Saturday, October 9th, 1909, at 59, Osbaldeston-road, Stoke Newington, from 4 to 8, on the occasion of their silver wedding, also Mr. Hyman being חתן תורה.

Mr. and Mrs. M. MASON, of 33, Heywood-street, Manchester, will entertain friends and all concerned in Klaff's Hall, on the 8th October, on account of the honour of חתן תורה conferred on Mr. M. Mason in the Holy Law Synagogue.

Mr. and Mrs. M. ROSEN, of 145, Cheetham Hill-road, Manchester, cordially invite friends and relations to their reception on 9th October, in Klaff's Hall, on the occasion of the honour of חתן בראשית conferred on Mr. M. Rosen in the Holy Law Synagogue.

MR. and Mrs. S. S. SAMUEL, 2, Northbank-terrace, and Mr. and Mrs. MAX SCHAPIRO, 4, Northbank-terrace (North Kelvinside), will be "At home" to the members of the Garnethill Synagogue, Glasgow, on Saturday, 9th October, at their respective houses, from 3 p.m., on the occasion of Mr. Samuel being Chasan Torah and Mr. Schapiro Chasan Bereshis. No cards.

BIRTHS.

ABELSON.—On Friday, the 1st of October, at Aria College, Portsmouth, the wife of Rev. Principal J. Abelson, M.A., of a daughter.

ATLESON.—On Friday, the 24th of September, at 8, Darnley-road, Mare-street, N.E., the wife of Mr. A. Atleson, of a daughter.

BOTIBOL.—On Sunday, the 3rd of October, at 12, Wiesbaden-road, Stoke Newington, the wife of D. A. Botibol (née Bessie Davis), of a daughter. Relatives and friends please accept this, the only intimation.

COHEN.—On the 4th of October, at "Lornie," Riffel-road, Cricklewood, the wife of Harry H. Cohen, of a son.

CORPER.—On Tuesday, the 28th of September, at 262, High-road, Leyton, N.E., to Mr. and Mrs. Louis Corper, a son.

DAVAN.—On the 22nd of September, at 18 Dorville-road, Lee, S.E., the wife of William Davan, of a daughter.

GORDON.—On the 25th of September, at 7, Portland-road, Edgbaston, Birmingham, the wife of Simon Caro Gordon, of a daughter.

HENRIQUES.—On the 2nd of October, at Simla, the wife of Cyril Q. Henriques, P.W.D., of a son.

HYDE.—On Monday, the 27th of September, at 134, Uxbridge-road, Shepherd's Bush, W., the wife of A. G. Hyde, of a son. Bris Milah Sunday morning, 12 o'clock, October 10th, 1909. No cards.

LELYVELD.—On Friday, the 1st of October, at 8, Dalston-lane, Dalston, the wife of Alfred Lelyveld (née Millie Lewis), of a son.

MEYER.—On Tuesday, the 28th of September, at 11, Wadbrough-road, Sheffield, the wife of Israel Meyer (née Maggie Bernstein), of a daughter.

MORRIS.—On Sunday, the 3rd of October, at "Brookside," Cranbrook-road, Redland, Bristol, the wife of William Samuel Morris (née Frieda Norden), of a son.

MOSS.—On Wednesday, the 29th of September, at "Priory Lodge," 154, Broadhurst-gardens, West Hampstead, N.W., to Mr. and Mrs. Nat. Moss, a son. Bris Milah, October 7th, 3.30 p.m. No cards.

STRUMP.—On Sunday, the 3rd of October, at 25, Blythwood-drive, to Mr. and Mrs. S. M. Strump (née Nettie Lubelski), a daughter. No cards.

BARMITZVAH.

BERNSTEIN.—Lionel, eldest son of Mr. and Mrs. S. Bernstein, and grandson of Mr. and Mrs. Isaac Friedman, will read a portion of the Law and Maftir on Saturday, October 9th, at the Synagogue, Moor-street, Sunderland. "At home," 15, Churchill-street, Saturday and Sunday. Relatives and friends please accept this, the only intimation.

COHEN.—Montague, eldest son of Mr. and Mrs. M. Cohen, of 20, Tredegar-square, Bow, E., will read a portion of the Law at Lincoln-street, Bow, Synagogue, on Saturday, the 9th October.

HAYMAN.—Harry, third son of Mr. and Mrs. D. Hayman, 49, Bridge-avenue, Hammersmith, will read a portion of the law at the Hammersmith Synagogue, on Saturday, October 9th. At home, Saturday and Sunday, from 4 p.m. Relatives and friends please accept this, the only intimation.

MILLEM.—Harry, the eldest son of Mr. and Mrs. Alfred Millem, of 26, Lordship Park, N., will read a portion of the Law at Poets' Road Synagogue, Canonbury, N., on October 16th, שבת נח.

COMING OF AGE.

MR. and MRS. MARK COHEN, of Granville House, 23, Bow-road, E., beg to announce the coming of age, on Sunday, October 10th, of their eldest son, Myer. American papers please copy.

FIANCÉS.

COHEN : KOHN.—Rose, eldest daughter of Mr. and Mrs. A. Cohen, 22, Fulham Palace-road, Hammersmith, to Jacob, eldest son of Mrs. H. A. Kohn, 50, Cartwright-gardens, W.C. Dutch, American and foreign papers please copy.

COHEN : LAZARUS.—Kate, first daughter of Mr. and Mrs. N. Cohen, 4, Hannibal-road, Stepney, E., to Nathan, only son of Mr. E. Lazarus, 182, Albion-road, Clissold Park, N.

JONES : SCHIFREEN.—Marie, only daughter of Mr. and Mrs. J. Jones, 79, Brixton-road, S.W., to Simon, third son of Mr. and Mrs. A. J. Schifreen, 73, Olney-street, Kennington Park, S.E.

MARRIAGE.

SAMUEL : PARLO.—On Tuesday, the 14th of September, at the Synagogue, Riversdale, Cape Colony, by the Rev. J. M. East, Hilda, eldest daughter of Mr. and Mrs. M. Samuel, Welgevonden, Riversdale, to Jack, second son of the late Mr. and Mrs. L. Parlo, of Hull, Yorks., England.

DEATHS.

BENJAMIN.—On Wednesday, the 29th of September, Wolfe Benjamin, aged 43, dearly beloved brother of Mrs. H. Joseph, of 11, Shore-road, Hackney. Shiva at above address, from Saturday, 9th October.

GLASKIE.—On the 22nd of September, Louis Glaskie, son of H. Glaskie, of 10, Adeline-street, Cheetham, Manchester, aged 36. Deeply mourned by father, mother, sisters and brothers.

HYMAN.—On Wednesday, the 22nd of September, at 119, St. Domingo-vale, Liverpool, Caroline (Lena), aged 26, the dearly beloved daughter of Rosa and Isaac Hyman, late of Edinburgh. Deeply mourned.

LASKI.—On the 29th of September, Esther Pearl Laski, in her 66th year, wife of the late Naphtali Laski, mother of Mr. Nathan Laski, Mr. Noah Laski, Mr. Phillip Laski, Mr. Morris Laski, Mrs. Bernard Blond, grandmother of Master Neville Laski, Master Harold Laski, Miss Mabel Laski, Master Neville Blond, Master Horace Blond, Master Norman Laski. Sorrowfully mourned by her children and grandchildren. Shiva from October 9th, at 14, Elizabeth-street, Cheetham, Manchester.

SEELMAN.—On the 29th of September, Elise, beloved wife of Moses Seelman, 3 St. Mark's-road, Notting Hill, aged 68, beloved mother of Louis Seelman, Doornfontein, South Africa; Mrs. B. Goldstein, 13, Petherton-road, Highbury New Park; and Alfred Seelman. Shiva commences October 9th, at 13, Petherton-road.

SLEVANSKY.—On the 29th of September, at 9, Montefiore College, Ramsgate, the Rev. Lazarus Jacob Slevansky (late of Brighton). Greatly mourned and sadly missed by his sorrowing wife, brothers, relatives and a large circle of friends. ת'נ'צ'ב'ה

WHITE.—On the 29th of September, 1909—Tishri 14th, at 24, Winston-road, Green Lanes, N., Zadok White, in his 81st year. Shiva at above address, from October 9th. Dutch papers please copy.

IN MEMORIAM.

BOWMAN.—In ever loving memory of our dear husband and father, Henry Bowman, who passed away on October 16th, 1908—Tishri 21st, 5669. Deeply mourned and sadly missed by his loving wife and children. Gone, but never to be forgotten. May his dear soul rest in peace. —25, East India-road, E.

CAMRASS.—In memory of our beloved wife and mother, who passed away on Shemini Etseret, corresponding with October 8th, 1908.—S. Camrass and family, 15, Mexboro'-avenue, Leeds.

ELLIS.—In ever loving memory of our darling father, Jonas Ellis (Joney Ellis) of 34, Ratcliff-road, Forest Gate, E. who departed this life 27th day of Tishri, 5662, corresponding with October 10th, 1901. Deeply mourned by his sorrowing children. God rest his soul in peace. Gone but never to be forgotten.

FREEDMAN.—In loving memory of our dear husband and father, Isaac Freedman, who died at Johannesburg שמיני עצרת, 1894. God rest his soul.—Fortuna, Shoot-up-Hill.

GOLDBERG.—In loving and affectionate memory of our dear husband and father, Samuel Goldberg, who passed away 26th October, 1905—Tishri 27th, 5666. Gone from our midst, but ever present in our thoughts. May his dear soul rest in everlasting peace.—Dante-road, Newington Butts.

JOEL.—In ever loving and unfading memory of our darling daughter and sister Beatie Joel, who passed away October 6th, 1907—Tishri 28th, 5668. Gone, but never to be forgotten by her bereaved parents, sisters and brothers. God rest her dear soul in peace. 169, Sutherland-avenue, Maida Vale, W.

JOEL.—In affectionate memory of our beloved sister, Beatie, who passed away Tishri 28th, 5668. May God rest her dear soul in everlasting peace.—Mr. and Mrs. N. Phillips.

JONAS.—In ever loving memory of Lillian Simah, the beloved and only daughter of the late Montague Louis Jonas and Mrs. Jonas, of 3, Hurlingham House, W., who died on Hoshana Rabba, corresponding with 23rd October, 1891, aged 18 years. Never forgotten.

KUPFERSTEIN.—In ever loving memory of our dearly beloved mother, Yetta Kupferstein, who departed this life on on the 2nd day of Succoth, 1901. God rest her dear soul in peace. Gone from our sight but not from our mind.

Announcements Continued on Page 2.

ALLIANCE
Assurance Company, Ltd.
HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.

ACCUMULATED FUNDS EXCEED £16 500,000

CHAIRMAN:
Right Hon.
LORD ROTHSCHILD, G.C.V.O.

The operations of the Company embrace all branches of Insurance.

DEATH DUTIES.—Special forms of Policies have been prepared by the Company providing for the payment of Death Duties, thus avoiding the necessity of disturbing investments at a time when it may be difficult to realise without loss.

INCOME TAX.—Under the provisions of the Act, Income Tax is not payable on that portion of the Assured's income which is devoted to the payment of premiums on an assurance on his life. Having regard to the amount of the Tax, this abatement (which is limited to one-sixth of the Assured's income) is an important advantage to Life Policy-holders.

Full particulars of all classes of Insurance, together with Proposal Forms and Statement of Accounts, may be had on application to any of the Company's Offices or Agents.

ROBERT LEWIS, *General Manager*

IN MEMORIAM.

Continued.

LEVENE.—In loving memory of my dear mother, Esther Levene, who died October 8th, 1908.—Mrs. David Phillips.

LEVENE.—In ever loving memory of my darling mother, Esther Levene, who passed away October 8th, 1908.—26, Hanchford-road, Stamford Brook.

LEVOI.—In loving memory of our dear brother, Louis Levoi, who died September 28th, 1899.

LIVINGSTONE.—In ever loving memory of my dear son, Gustave Livingstone, who departed this life, 25th Tishri, 5659, corresponding with 10th October, 1898. May his dear soul rest in peace.—Rosalie Lang.

NATHAN.—In ever loving memory of our dear mother, Isabella Nathan, who passed away September 28th, 1899. God rest her dear soul.—44, Carlton-terrace, Swansea.

TOMBSTONES TO BE SET.

◆

PHILLIPS.—The consecration of the tombstone erected in memory of the late Mrs. Augusta Phillips, of 10, Ashby-road, Essex Road, N., will take place on Sunday, 10th October, at 11.30, at Willesden Cemetery.

VAN RAALTE.—The consecration of the tombstone erected in memory of the late Bernard Van Raalte, will take place on Sunday, October 10th, at 4 o'clock at Western Synagogue Cemetery, Upper Edmonton.

RETURN THANKS.

◆

Mr. and Mrs. H. J. Cahen and Family return their sincere thanks for kind visits, letters, cards and telegrams received during their recent bereavement.—7, Beaulieu Villas, Finsbury Park.

Mr. and Mrs. Max Cahen return their sincere thanks for kind expressions of sympathy received by them during their recent bereavement.—60, Greencroft-gardens, Hampstead.

Mr. S. Harris and Family return thanks to relatives and friends for kind visits and expressions of sympathy received during their recent sad bereavement.—16, St. Mary's-place, W.C.

Mr. and Mrs. I. Hyman and Family return sincere thanks for kind visits, letters and cards during their recent bereavement.—119, St. Domingo-vale, Liverpool.

Mrs. F. L. Louisson and Family return thanks for kind visits, letters, cards and telegrams of condolence during their sad bereavement.—23, Highbury-grove, N.

Mr. D. Snapper and Son, 234, Derby-road, Lenton Sands, Nottingham, tender heartfelt thanks for kind expressions of sympathy and condolence and visits received during the week of mourning.

Mr. D. Snapper and Son, 234, Derby-road, Lenton Sands, Nottingham, tender their sincere thanks to their relatives and friends for their good wishes for the New Year, which they heartily reciprocate.

GREAT NORTHERN CENTRAL HOSPITAL,

HOLLOWAY.

President:
H.R.H. The PRINCE of WALES, K.G.

179 Beds Without Endowment.

IN SERIOUS and URGENT NEED OF IMMEDIATE HELP.

Deficiency, 1908	**£4,600**
Deficiency for this year, to date	**£3,000**
Debt to Bankers	**£11,800**

There are no reserves, or funds of any kind available.

The closure of 50 beds is imminent.

Sir Edgar Speyer, Bart., has kindly consented to preside at a Festival Dinner in aid of the Hospital, at the Whitehall Rooms, Hôtel Métropole, on the 24th November. Funds and Contributions to the Dinner Fund earnestly solicited.

Gentlemen willing to act as Stewards are invited to communicate with the undersigned.

L. H. GLENTON-KERR, Secretary.

UNITED SYNAGOGUE.

THURSDAY, שמיני עצרת

Synagogue.	Preacher.
NEW—	Rev. Dayan Hyamson.
CENTRAL— Address to Children	Rev. M. Adler.

SABBATH, October 9th.

HAMMERSMITH—	The Very Rev. the Chief Rabbi.

UNITED SYNAGOGUE

ק״ק כנסת ישראל

ST. JOHN'S WOOD SYNAGOGUE,
41, Abbey-road, N.W.

THE Hebrew and Religion Classes will re-assemble on SUNDAY morning next, at 10·30 a.m.

WEST END HEBREW RELIGION CLASSES AND SYNAGOGUE,

10, Green's-court, Golden-square, W.

THE Committee of Management ACKNOWLEDGE with grateful thanks the splendid gift of a Sepher Torah from Messrs. P. Kronisch and N. Lubelsky, to commemorate their holding the offices of Chasan Torah and Berishis respectively.

W. ISAACS,
Secretary.

WANTED, two Hebrew TEACHERS. Apply by letter, enclosing testimonials, to W. Isaacs, Secretary, 52, Beaumont-square, Mile End, E.

MANCHESTER VICTORIA MEMORIAL JEWISH HOSPITAL,

Cheetham, Manchester.

THE Board of Management invite nominations for election to its Board from subscribers. Nominations are to be addressed to the Secretary at the Hospital and received not later than 15th October.

OLD FORD AND NORTH BOW HEBREW AND RELIGION CLASSES,

HELD AT THE
Council Schools, Malmesbury Road, E.

WANTED, experienced LADY TEACHERS for these Classes. Must hold Jews' College Certificate. Hours of attendance: Saturday, 12.30 to 2; Sunday, 10 to 1; Wednesday, 5.30 to 6.45.

Applications in writing to be made not later than the 13th inst., to

I. BLOOMFIELD, Hon. Secretary,
68, Grove-road, E.

October 5th, 1909.

BOARD, &c., WANTED.

[*The prepaid charge for these advertisements is 3/6 for 5 lines and 6d. each additional line.*]

YOUNG City gentleman requires a comfortable home in a good private English family; state terms. Address, 5,657, Jewish Chronicle office.

BOARD AND RESIDENCE.

[*The prepaid charge for these advertisements is 2/6 for 5 lines and 6d. each additional line.*]

LONDON.

33 BALFOUR-ROAD, Highbury Newpark, N.—Board and Residence in a comfortable home, with easy access to City and West End; bath (h. and c.); terms moderate.

53 BELSIZE PARK-GARDENS, South Hampstead.—In reply to numerous enquiries, the Misses Somers will have a vacancy for a married couple shortly. Tel., 242 P.O. Hampstead.

BOARD-RESIDENCE in English family; bath (h. & c.); 4 min. Dalston Junction; trams pass door; terms moderate. Apply, C. Weinstein (née C. Magnus), 37, Graham-road, Dalston, N.E.

THE MISSES ANSELL,
Jamaica House,
21, TORRINGTON SQUARE, W.C.

BOARD and Residence, with every home comfort; liberal table; baths (h. & c.); close to Tube and Railway Stations.

CHARMING home offered to gentleman as only paying guest, in lady's superior house, where comforts are specially studied; convenient for City. Write, Hope, c/o L. E. White, 247, High-road, Kilburn.

COMFORTABLE Home offered one or two gentlemen with private family at Hampstead as paying guests; min. station, etc.; musical society; late dinner; moderate terms. Address, 5,656, Jewish Chronicle.

250 ELGIN AVENUE, Maida Vale W.—Orthodox Jewish Boarding House. Mrs. and the Misses Barnett have vacancies for city gentlemen; terms moderate and inclusive.

FINSBURY PARK.—An English family can offer good home to two or three gentlemen; no other boarders; 5 minutes from Piccadilly and City tubes.—29, Adolphus-road.

FLAT (furnished) with excellent catering and attendance; entrance floor; one or two bedrooms, both communicating; large sitting-room; motors and Tube for everywhere; terms moderate.—Miss Levy, 180, Sutherland-avenue, Maida Vale. Telephone 1376 P.O. Hampstead.

33 LEINSTER-SQUARE, Hyde Park.—Comfortable home offered to paying guests; excellent cuisine and table; separate tables; vacancy for married people or two friends requiring private sitting room; five minutes from Queen's-road Tube, electric rail, motors, Whiteley's, Kensington-gardens and synagogue. Tel. 1728 Western.

MAIDA VALE.—Ferrybridge House Private Jewish Boarding Establishment; conducted under personal supervision; every home comfort; good attendance; excellent cuisine; special arrangements for gentleman and families; pleasure-gardens in rear of house. Terms moderate and inclusive. Hot and cold baths.—24, Clifton Gardens, W. (Telephone: 2988 P.O. Hampstead).

MAIDA VALE.—Comfortable home offered to a City gentleman in young English Jewish family; 21s. weekly; full board Saturday and Sunday. Address, 4,846, Jewish Chronicle office.

MAIDA VALE.—Comfortable and home-like Board-Residence; good cuisine; pleasant garden; conveniently situated for all parts.—Mrs. Benzimra, 260 Elgin-avenue, W. Tel. No. 3675. Pad.

MISS BERGER, 16, Petherton-road, Highbury, having secured house next door, has vacancy for married couple or friends; every home comfort; moderate terms; telephone Dalston 1119.

MRS. SYDNEY HADKINS, 137, Alexandra-road, N.W., has vacancies in her comfortable and well-appointed home, conveniently situated within few minutes from 'bus and rail; good cuisine; liberal table; terms moderate.

NOW VACANT.—Double and single bedroom; very moderate terms; every home comfort; motors and trains to all parts.—19, Sutherland-avenue, Paddington.

25 PETHERTON-ROAD, Highbury.—Mrs. Leah Smith has a vacancy for a few boarders; double and single bedrooms; special accommodation for families. Tel. No. 1335 Dalston.

72 PETHERTON-ROAD, Canonbury, London, N.—The Misses Barnett have vacancies for city gentlemen.

ST. PAUL'S SCHOOL (5 mins. from).—Lady can receive young gentlemen for midday dinner or Board-Residence; well recommended; terms moderate.—3, Talgarth-road, W. Kensington.

28 SUTHERLAND-AVENUE, Maida Vale, W.—Newly opened; the Misses Van der Velde have vacant ground-floor bedroom and double-bedded room for City gentleman at very moderate terms.

3 VICTORIA VILLAS, Kilburn.—Mrs. R. Marks has vacant one double, one single bedroom; private sitting-room; every attention; young and musical society; access all parts; terms moderate, inclusive.

WAVERLEY.—180 and 182, Sutherland-avenue, Maida Vale. Private high-class residence for gentlemen and families in lady's well-appointed house; lovely gardens; near Tube and motors; cuisine and home comforts a speciality; terms strictly moderate.—Miss Levy. Telephone 1376 P.O. Hampstead.

WELL Furnished apartments or board (if required), in lady's private house, West Hampstead; electric light, bath (h. & c.); easy access to City and West End. Address, 5,690, Jewish Chronicle office.

WEST HAMPSTEAD.—In reply to numerous inquiries Mrs. L. Vanderlinde will have a vacancy on October 11th; full particulars upon application.—36, Quex-road.

CAMBRIAN HOUSE,

23, UPPER WOBURN PLACE, W.C.

Board and Residence or private rooms in a high-class boarding establishment; first-class cooking and attendance; visitors may join the table by previous arrangement; a drawing-room floor to be let, furnished, with or without board.

The MISSES HARRIS. Tel. 2086 Central.

PROVINCES.

AVIATION WEEK at BLACKPOOL.

"SUMMERHILL," CLAREMONT PARK,
Corner Warley Road, ***NORTH SHORE.***

Mrs. COMOR, late of the Vienna Cafe in Manchester, will be pleased to receive applications for the Aviation Week, Oct. 18th to 23rd; unrivalled position; facing sea; renowned for excellent cuisine; strictly orthodox; dining, drawing and sitting rooms, all facing sea; terms moderate; apply as above. Open all the year round.

BRIGHTON.

15, REGENCY SQUARE.

First-class Jewish Boarding House; facing West Pier; lofty rooms. Terms on application to Miss Elkan.
Telephone 715, Post Office.

HARROGATE.

"The Hollies," 103, Valley Drive.
Mrs. E. Englander, Proprietress.

ORTHODOX PRIVATE BOARDING ESTABLISHMENT,

Every home comfort; Excellent cuisine; Close to Pump Room, Baths and Kursaal. Divine Service will be held on the ensuing High Festivals. Telephone No. 372.

LIVERPOOL.

Mrs. N. Finkelstein, 9, Elizabeth Street,
Private Hotel and Kosher Restaurant; excellent cuisine; moderate prices; early applications.

MARGATE.

VERNER LODGE BOARDING HOUSE,
Athelstan Road, Cliftonville.

Open all the year round; 1 min. from all amusements; sea view; low terms for the winter, special attention devoted to visitors in delicate health; also willing to let furnished rooms without board, if required, to Jewish families; dinner and luncheons provided for non-residents; strictly orthodox. Proprietress, Mrs. R. Collier.

RAMSGATE.

JEWISH BOARDING HOUSE,
THE MISSES SOLOMON.
5, Victoria Parade.

The house occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

FOREIGN.

A SUPERIOR Israelite family residing in a large South German town on the Rhine would receive a young lady, aged 16-18, as boarder; a daughter, aged 16, in the family; terms to be arranged. Please address in first instance, "F.W.E. 214," care of Neyroud and Sons, Advertising Offices, 14-18, Queen Victoria-street, London, E.C.

MISS HOOPER'S

Trained Nurses' Institute,
9, UPPER BAKER STREET, N.W.

Superior Resident Hospital Trained Nurses supplied immediately on application for every kind of illness. Also at 35, Holmdale-road, West Hampstead, N.W. Telephone 258 Padd.
Telegrams: "Helpfulness London."

CIRCUMCISION.

REV. A. TERTIS, "SPECIALIST."
Surgical Cases attended to in non-Jewish families.
13, Listria Park, Stoke Newington, N.

HOTEL COBURN, LONDON.

Telephone:
1753 CENTRAL.

Endsleigh Gardens, Tavistock Square, W.C.

Telegrams:
"LUNCHEONS, LONDON."

An ORTHODOX JEWISH FAMILY AND COMMERCIAL HOTEL, with every modern convenience. Central for everywhere.
Two minutes from Gower Street Station. Facing Large Gardens.

ROOMS ARE AVAILABLE FOR WEDDING RECEPTIONS, BANQUETS, DANCES, &c.
TARIFF AND ESTIMATES ON APPLICATION.

I. COHEN, Proprietor.

THE COUNCIL AND OFFICERS

of the

JEWISH LADS' BRIGADE

EARNESTLY APPEAL

to the

JEWISH COMMUNITY

to Assist them in the Collection of

THE SUM OF

£5,000

which is required to carry on the work of the

JEWISH LADS' BRIGADE

for the next four years.

Contributions can be addressed to

Colonel Sir FREDERIC NATHAN

or

The Hon. GERALD S. MONTAGU,

at

21, Bucklersbury, London, E.C.

SALES BY AUCTION.

OWNER GOING ABROAD. QUICK SALE DESIRED.

BRONDESBURY.—"Poona," 90A, Fordwych-road.—This perfectly-equipped, modern, semi-detached, substantially-built, non-basement Bijou Residence, of most attractive elevation, containing five bedrooms, tiled bathroom, two reception rooms, lounge hall with fireplace, kitchen, and excellent domestic offices; electric light and gas; modern drainage; telephone; decorated throughout in perfect taste; very nice garden; lease about 98 years; ground rent £15; fixtures and fittings included in sale. Furniture can be purchased *en bloc* if desired.

GILLOWS (Waring and Gillow, Ltd.) will submit this property to PUBLIC AUCTION, at the Mart, Tokenhouse-yard. E.C., on FRIDAY, October 29th, 1909 (unless previously sold).

Auctioneers' Offices, 181, Oxford-street, W.

MESSRS. BUNCH and DUKE will SELL by AUCTION, at the Mart, Tokenhouse-yard, E.C., on TUESDAY, 19th October, 1909, at Two o'clock, the following properties:—

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JEWISH RELIGIOUS UNION (East End Services): Mr. Jack M. Myers.

SATURDAY October 9.

HAMMERSMITH SYNAGOGUE: The Chief Rabbi.
JEWISH RELIGIOUS UNION (East End Services): Dr. M. Epstein.

FORTHCOMING MEETINGS.

SUNDAY, October 10.

ANGLO-JEWISH ASSOCIATION, Council, Great Western Hotel, 11.
BRONDESBURY JEWISH SOCIAL AND CHORAL SOCIETY, Annual Meeting, Synagogue Chambers, Chevening Road, 3·15.
WEST CENTRAL MEN'S CLUB, Soirée, 113a, Tottenham Court Road, 6.
NORTH LONDON JEWISH LITERARY UNION, Conversazione; Presidential Address, Dalston Synagogue Classrooms, 8·30.

MONDAY, October 11.

JEWISH BOARD OF GUARDIANS, Board Meeting, 5.

TUESDAY October 12.

JEWS' COLLEGE, Education Committee, 22, Finsbury Square, 5·15.
HOME FOR INCURABLES, House Committee, Institution, 6·30.
ITO, Young Generation of Israel Branch, Committee, Artillery Lane Synagogue, Aldgate, 9.

THURSDAY, October 14.

NORTH LONDON JEWISH LITERARY UNION, Lecture by Mr. Walter Emanuel, 8·30.

SUNDAY, October 17.

BOARD OF DEPUTIES, Hotel Great Central, 11.

SUNDAY, October 24.

STOKE NEWINGTON SYNAGOGUE CLASSES, Distribution of Prizes, 3·30.

CALENDAR FOR THE WEEK.

DAY OF WEEK.	HEBREW DATE.	CIVIL DATE.		PORTION.	HAPHTORAH.
Fri.	Tishri (30 days) 23 Simchas Torah	Oct.	8	Deut. xxxiii. 1 to end of Book; also Gen. i. 1 to ii. 3, and Num. xxix. 35 to xxxi. 1.	Joshua i. 1-18.
Sat.	24		9	בראשית Gen. i. 1 to vi. 8.	Isaiah xlii. 5 to xliii. 10.
Sun.	25		10		
Mon.	26		11		
Tues.	27		12		
Wed.	28		13		
Thurs.	29		14		

This Day (Friday) Sabbath commences at 5.

Sabbath terminates to-morrow at 6·1.

Friday next, October 15th (First Day Rosh Chodesh Cheshvan) Sabbath will commence at 4·30.

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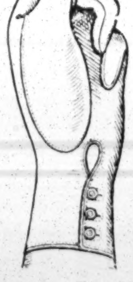

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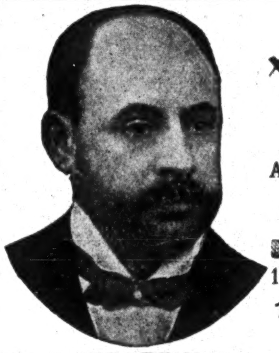

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LONDON: FRIDAY, OCTOBER 8, 1909—5670.

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Sir Isidore Spielmann and Messrs. A. H. Jessel, K.C., and Felix Davis have withdrawn from the Jewish Religious Union in consequence of the contemplated opening of a new synagogue by that body. p. 16

Our Johannesburg correspondent reports a further triumph for Mr. Harry Graumann who, for some time past, has administered the finances of the city. p. 10

The hygienic value of kosher meat has been demonstrated in Sydney. p. 10

A Royal Commission is examining the Sunday Closing question in New South Wales and has heard Jewish witnesses. p. 10

The Tsar is said to have refused to receive representatives of the Black Hundreds during his Crimean stay. p. 9

The comments of the JEWISH CHRONICLE on the recent anti-Jewish disturbances in Montreal, cabled out to a local paper, have had a good effect. p. 11

Our New York correspondent comments on the fact that the Hudson-Fulton celebrations coincided with Yom Kippur although Jews were concerned in the arrangements. p. 11

The death has occurred in Vienna of Theodor Ritter von Goldschmidt, a member of the City Council. Dr. Lueger spoke in his praise at the Council and the funeral. p. 8

The Chamberlain of the Sultan of Morocco has recently been responsible for several acts of cruelty to Jews. p. 8

The Sultan, at the request of the Hon. Oscar Straus, postponed his reception which had been fixed for the Day of Atonement. p. 8

Mr. Victor Lightman and Mr. F. L. J. Zossenheim, of Leeds, have been made justices of the peace. p. 12

The annual meeting of the Jewish Soup Kitchen was held on Monday. p. 20

The Home Secretary stated in the House of Commons, on Friday, that he had not yet seen the necessity of calling upon the Port of London Authority to establish a Receiving House for Immigrants, in view of the small number of recent arrivals. p. 20

Week by Week.

The Chief Rabbi and Sunday Services.

The Chief Rabbi must be held to be the best judge as to the timeliness of his unsparing denunciation of the course about to be initiated by the Jewish Religious Union. The determination to hold Sunday services has evidently deeply moved Dr. Adler, but, with all respect, we question the wisdom of projecting this matter, as he has done—officially and publicly—into a grave communal "question." The controversy to which the project will give rise may possibly stir the community to its very depths, or may probably pass away like a fleeting cloud. It seems to us that whichever of these shapes the question may assume Dr. Adler would have done well at this early stage to stand and wait. His strong words at this moment are not likely to tend towards a peaceful dissolution of the movement. None the less, the latest developments in the history of the Union are obviously of considerable importance. There is, of course, undoubted force in Dr. Adler's complaint. The establishment of a new congregation makes for schism, though it would perhaps be more correct to say in the present instance that it confirms and stereotypes it. The new place of worship, too, may wean some members from the existing synagogues, and, as Dr. Adler declared with much earnestness and no little eloquence, the Sunday service in the synagogue, under what guise soever it may be held, casts off a tradition to which Jews have clung with faithful pertinacity as one of those distinguishing marks that have set them apart from all peoples. No Jew, therefore, can refrain from looking with some sense of anxiety and concern at a movement which must tend to the definite and formal establishment of a rival day of rest to that of the Sabbath and that, too, the day sacred to the dominant faith of the country. What the Chief Rabbi, however, fails apparently to see is that this movement, fraught with danger though it may be—a feeling which we presume is shared by those erstwhile members of the Jewish Religious Union who have now withdrawn from it—the movement for Sunday services is, after all, not the disease that has to be combated. It is, indeed, the medicine that is being prescribed for the disease. It may be the wrong medicine—it may contain ingredients that from the Chief Rabbi's point of view will be fatal to the patient. But it is at least evidence that there is a physician who has some care for the sufferer. And when you have dashed the phial from the patient's grasp, when you have saved the sick man from a speedy end—the disease remains. No one knows this better than our revered Chief, but no one would believe he had more than an inkling of the truth from a perusal of his sermon in which he dealt with the question.

◆

The Remedy?

We are bound to confess that the Chief Rabbi's sermon, while magnifying the danger of the Sunday service movement, leaves us profoundly unsatisfied. Dr. Adler explains how failure has dogged similar innovations in the past. We are told, for instance, how the Sunday services established by Dr. Holdheim in Berlin failed to attract worshippers, so that the "reformer" was compelled to exclaim, "Oh! give me back the olden Sabbath day!" But if the Sunday service has always failed so egregiously, it is difficult to follow the Chief Rabbi in his expressed fear that this new departure of the Jewish Religious Union is a menace to Judaism. Judaism is assuredly not so weak that it cannot look on with equanimity at a movement pre-destined to failure, and, therefore, we believe Dr. Adler's pessimistic fears to be unfounded. Failures are not the things to make us shudder. We can leave such movements to their fate. Are we, perchance, to conclude that notwithstanding all he says, Dr. Adler apprehends that large numbers of Jews and Jewesses will flock to these services? Then upon Dr. Adler and his colleagues lies the obligation to find some means of checking the disease which thus is likely to manifest itself. This, we feel sure, cannot be accomplished either by ignoring facts or by minimising them, as we note there is a disposition to do in the Chief Rabbi's sermon, when, for instance, he makes reference to lads who cannot find employment which will enable them to observe the Sabbath. As if these only were the Sabbath breakers! Nor do the Chief Rabbi's references to Sabbath evening or afternoon services touch more than the merest fringe of the subject. Indeed, we search Dr. Adler's sermon from beginning to end and find not a word of enlightenment which goes to the root of this vital matter. Here lies what will be pointed to by those who favour the Sunday service as the weakness of his deliverance. We submit, with all respect for the Chief Rabbi, that mere denunciation serves little purpose. The men who are engaged in the present movement—men like Mr. Claude G. Montefiore—are single-mindedly employed in an attempt to heal a great religious lesion. These men are not iconoclasts anxious only to pull down the fane of traditional Judaism. It is because they see that traditional Judaism cannot, or at least does not, retain beneath its shelter a large number of Jews, that, according to their lights—dim and feeble as they may be—they are seeking to propound a means for nursing the weaklings and retaining the stragglers. Dr. Adler himself bears testimony to their zeal for Judaism. They may be woefully and disastrously wrong. What is Dr. Adler's remedy? He is as cognisant as Mr. Montefiore of the life-blood that is flowing away through the wound. He cannot declare, like some time-serving politician, that he has not been called in to prescribe. He is "in," and it is his business to administer something more effectual than denunciation. What, we repeat, is his remedy for the evil that is eating at the vitals of the community and which threatens to leave it wasting away to death in anæmic helplessness? The disregard of the claims of the Sabbath which is forced upon Jews to-day by conditions over which they have no control is the real menace to Judaism. It is not a local menace; it is well-nigh universal. East and West; there is little real difference. It would be absurd to suppose that Dr. Adler is indifferent to our religious condition, or to our real religious needs; but what the community demands of him is not merely condemnation. They look for a constructive policy at his hands adequate to the circumstances, and it goes without saying, consistent with Jewish spirit and Jewish tradition. In this all-important respect Dr. Adler's sermon is a blank.

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Jews and His Majesty's Forces.

The interview with the Jewish Chaplain to the Forces (the Rev. Michael Adler), which we printed in our last issue, must have been a revelation to many people, and not least a revelation of steady work away from the glare of daily or weekly publicity. These labours in what may be called the by-walks of Jewish life are little present in the communal mind; but they are none the less labours of great utility and much value. It is clear from Mr. Adler's remarks that the number of Jews in the army is increasing; and the number is likely to grow at an accelerated rate as the old antipathy among some Jews to military service wears off. With such a prospect, it is as well that the ecclesiastical machinery for looking after the religious interests of Jewish soldiers and sailors should be already in existence; and it is to be hoped that it will be expanded in the near future by the provision of worthy synagogue accommodation at the military centre of Aldershot. There are several things in the interview with Mr. Adler which are somewhat characteristic. We are told, for instance, that there is little anti-Jewish prejudice in the army, yet we see a great dread pervading many Jewish soldiers of disclosing their faith—a dread which "floors" our statisticians and troubles our Chaplain. We see Jews enlisting as Roman Catholics and Anglicans; and when we come across a young coreligionist of Edinburgh enlisting as a Presbyterian in a Highland regiment stationed in Ireland we are bound to admit that a quaint and *bizarre* practice has done its worst—or its best—and that things are well and truly mixed. In some cases it is apparently only the prospects of furlough which induce young Jewish soldiers to make a clean breast of it. There are some things against which Jewish human nature cannot struggle; and one of these is a holiday at Passover under suitable patronage. Another influence making for disclosure is illness. With the doctor in the room, and death perhaps at the door, the Jewish spirit "turns again home." Indeed, not a little of what looks like the mere parade of Jewish military ardour in these latter days—those military services and chaplaincies and so forth—is but the groping of our people altar-wards, the drawing nigh and the gathering-in of our own. A sense of duty to and a desire to serve the country is there and undeniable; but the loyalty to Judaism of the Jew lies in and over and under it all.

◆

Royal Brothers.

[The Tsar is said to contemplate a visit to the King of Roumania].

O grasp the hand of brotherhood and kiss the smiling cheek,
And clink the bowl of flowing wine across your festive board;
The world expectant waits to hear the message you will speak
Of all the bonds of fellowship that bind you in accord.
Will aught be said of blood and fire, of pillage and rapine,
Of prison-torture chambers and the knout's flesh-biting flail?
Will aught be said of murderous hordes with hands incarnadine
That ravage in the ghettoes and stalk slaughtering through the Pale?
If ties of blood ye say it be that bind ye monarchs twain,
It is the blood that cries to God from earth of Israel slain!

M. M.

The Card-Playing Habit.

The minister of the Dalston Synagogue (the Rev. D. Wasserzug) aroused greater interest, during his Yom Kippur discourse, than is usually shown in sermons, by an attack on the card-playing habit. The preacher denounced the habit in scathing terms and was obviously prodding a rather serious social sore. In saying this, we should be sorry to suggest that Jews alone monopolise the card-playing propensity, or that the habit is more pronounced in North than in West or East London. Nor are we among those who regard an occasional "rubber" as among the deadly sins. But when what may be a pardonable relaxation degenerates into a constant practice; when it absorbs almost all one's leisure to the exclusion of other recreation; and when it is engaged in for stakes with a tendency to rise to serious dimensions, we are no longer in the presence of an innocent pastime, but are face to face with a serious evil. It is idle to deny that these unfortunate developments have taken place among too large a proportion of our people; and it is small comfort to be assured that many non-Jews are quite as bad as these Jews. Most regrettable of all, as Mr. Wasserzug pointed out, is the fact that Jewesses—and young Jewesses be it noted—are tied down more and more to the card table. The pastime is one which very often does not grace womanhood. It is apt to breed sentiments and to create scenes which do not add to the charms of the women who take part in it. But when a thought is given to the heavy tasks which lie ready to the hand of those who could help their less fortunately placed sisters, regret at the card-playing obsession deepens into a sense of pain. There are duties of great utility which the mothers and daughters of Israel might perform, but which are now unfairly and inconsiderately cast upon the shoulders of a comparatively small minority. Judaism has hitherto rested very largely on the character of its womankind. It will be a bad day for it when that character is weakened by undue devotion to pastimes and pleasures to the exclusion of more earnest occupations; it will be disastrous when pastime and pleasure are found by them only or mainly at the card-table.

◆

WILL.

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ABRAHAMS.—The property is sworn at £350,000, so far as can at present be ascertained, of Mr. Alfred Abrahams, of 4, Hall Road, St. John's Wood, and Audrey House, Ely Place, Holborn, diamond merchant, who died on September 13th, aged 58. The will, dated August 19th, 1908, with five codicils, in all 140 folios or 13,600 words, has been proved by the widow, Mrs. Alice Abrahams, a son Mr. Harry Abrahams, a son-in-law Mr. Albert Abraham Bendon, of 43, Finchley Road and the Stock Exchange, and Mr. Maurice Van Praagh, of 11, Portland Place. Mr. Abrahams bequeathed the following charitable legacies: £500 to the Jews' Home for the Indigent Blind; £200 each to the Jews' Orphan Asylum, the Deaf and Dumb Home, Wandsworth, and the Board of Guardians; £100 to the Free School in Bell Lane, the Society for assisting the Aged and Needy, the Mothers' Home, Whitechapel, and the Home for Incurables; £500 to the London Hospital and £100 each to the Cancer Hospital, the City of London Hospital for Consumption, the Hospital for Diseases of the Heart and Paralysis, Soho Square, St. Mary's Hospital, and the London Fever Hospital. He gave to his wife £2,000, all furniture, etc., his villa at Dieppe and £8,000 a year during widowhood, or £2,000 per annum should she again marry; to his son Harry his collection of pins; to his son Frank his collection of watches; to each of his sons who shall attain twenty-five £15,000, and a further £15,000 on their reaching thirty; to his unmarried daughters £750 and £10,000 each; to Maurice Van Praagh £500; to each son-in-law, A. A. Bendon and Edward Benjamin, £500; to his grandchildren £1,000 each; to his sister Lily Reichfeld an annuity of £260, and £300 to each of her daughters and £100 to each of her sons: to his sister Kate Theeman £250 a year, and £50 a year to her daughter Blanche until she marries and then a lump sum of £500; to his brother Hyman £500 and an annuity of £250; and small legacies to friends and servants. Two-fourteenths of the residue is to be held in trust for each of his daughters Bertha Bendon, Maude Benjamin, Margaret and Edith, and three-fourteenths for each of his sons Harry and Frank.

HOME FOR AGED JEWS.—A friend of the President provided the inmates with a Simchas Torah treat. Among recent gifts to the Home are wine from Mr. H. Ziman, brandy from Mr. J. M. Lissack, magazines from Mrs. H. Bowman, and cakes from Mrs. H. Simons. At a meeting of the Committee held on Tuesday, a vote of congratulation was passed to the Rev. I. Samuel on his completion of fifty years in the Jewish ministry. The resolution, which was moved by the President, referred to the valuable services rendered from time to time to the institution by Mr. Samuel.

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In the COMMUNAL ARMCHAIR

A Fine Sentiment.

A correspondent draws my attention to the fact that, wishing to use the telephone during the evening at the expiration of the Day of Atonement and being somewhat vexed at delay in obtaining a response, the Exchange apologised and informed him that it was caused by the great rush of calls from Jewish subscribers who were making enquiries as to how their friends were after the Fast. For the Jewish subscriber it is a very easy and natural means of making those friendly enquiries which are at once the evidence and causation of good feeling and affection. But there is something better and more touching than this. It is to be found at the railway stations in the Western and North-Western suburbs where, between eight and nine o'clock after the Fast, the platforms are crowded with Jews and Jewesses travelling to the North or the West Central or the East End to see their parents and to satisfy the filial duty the sense of which is so strong among our people. The old people are mostly not on the telephone and, even if they were, a call over the wires would not mean as much to them as the sight of their married children and the loving personal greeting. It is a characteristically Jewish feeling, this homage to and solicitude for the parent generation and it does one good to know that it is so general and so real.

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An Unwelcome Discord.

A writer in the *Daily Chronicle* of October 1st has a brightly written and interesting article on the old bell foundry in Whitechapel Road, which is the nearest to the City among the fast diminishing relics of old England to be found in the East End. Quite unnecessarily, the writer describes the old bell foundry as standing amidst the "alien squalor" of East London, and equally unnecessarily he describes the legend over the door in English as "a refreshing change from the Yiddish posters that flare in the shop windows all around." I know the old bell foundry well and have, from my earliest days, felt an interest in it that might surprise the writer of the article, seeing that I am intimately concerned with the alien surroundings of the factory and understand the Yiddish posters which excite his unfriendly criticism. If whatever proportion of the squalor of Whitechapel is alien could be eliminated, there would remain squalor enough that is not alien to furnish a glaring contrast to the sweet religious message that the writer associates with the manufacture of church bells. Moreover, the Yiddish posters are less out of harmony with the spirit of Christian teaching than other surroundings of the old foundry. The writer concludes his article by quoting Tennyson's beautiful lines:—

> Ring out false pride in place and blood,
> The civic slander and the spite.
> Ring in the love of truth and right.
> Ring in the common love of good!

There is room enough in the world, alas, for the great message of the poet, but this writer in the *Daily Chronicle* misses the spirit that will ring it in.

* * * * * *

Simchas Torah.

There is no synagogue service held throughout the year that, so much as Simchas Torah, illustrates the wonderful resillience of Jewish sentiment. The feeling of solemnity pent up during a long succession of sacred celebration reaches, at times, a point of rebound on Simchas Torah that, in some places, introduces an admixture of worship and carnival which only in Jewish ceremonial could miss being distinctly irreverent. This can only be explained by the fact that much of the ceremonial of Simchas Torah was originally street carnival and was gradually transferred from the street to the synagogue.

* * * * * *

The Children.

One of the prettiest survivals in the Simchas Torah Service is the "calling up" of the children. At Duke's Place, the connection of the Cathedral Synagogue with the Jews' Free School is still preserved by the old formula, which "calls up" one of the officials עם כל הנערים בתלמוד תורה "together with all the boys of the Talmud Torah." The little people swarm up the steps of the Almemar, the smallest are lifted up to see the scroll and to touch it, a scene that still preserves to us a picture such as Oppenheim would have delighted in, and the discerning onlooker is tempted to think that herein lie possibilities for the synagogue and for Judaism, with the development of which might come the solution of some of our gravest problems.

* * * * * *

The distribution of sweets to children and the wholesale scattering of comfits during the procession of the scrolls, still a feature of some synagogue services, are relics of the time when the Chasan Torah and Chasan Bereshis were escorted from their homes to the synagogue and back again after the service. Even now, in some congregations, the Chasan Bereshis awaits in his home the advent of the Wardens and other officials of the synagogue. They then proceed together to the house of the Chasan Torah, and then all walk in procession to the synagogue. There are still some synagogues where little boys follow the scrolls of the Law, bearing banners, and in some instances the children carry a lighted candle on top of their flags. This is a distinct relic of the old street procession, when the procession found its way through the dimly lighted streets by the aid of torches.

* * * * * *

Even so, the synagogue, stately enough at other times was, in some cases in our recollection, given over to a certain amount of license unknown to other occasions. First of all there was the Reader. He was expected to give an exhibition of what I would term "Kaleidoscope Reading." He would commence the service to the tune of one festival and he would change the melody to reminiscences of all the other festivals in turn. The final Kaddish would gather together all the threads, and the expert would crowd into it a conglomeration of all the melodies for the year. We had Pésach, Purim, Chanucah, Yom Kippur and Tisha b'Ab all running into each other. The last Reader of standing in the United Synagogue whom I recollect as indulging in this performance was dear old Chazan Barnett of the New Synagogue. Things work out very curiously. Our present tradition is to conclude the evening service with Yigdal and Adôn Olam to the sombre melody of Yom Kippur. The hushed and reverent manner in which these hymns are intoned in a West End synagogue gives little indication of the undoubted fact that the solemnity of the music was due to its being originally the contribution of the Yom Kippur service to the musical medley which was a feature of the licence of Simchas Torah.

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A Simchas Torah Kiddush.

The musical licence of the old Simchas Torah Kaddish in the synagogue pales into insignificance compared with the textual vagaries of a Simchas Torah Kiddush, which goes too far to permit the thought that it ever was heard in a synagogue, but which is still a feature of an old-fashioned Simchas Torah party. It started with the ordinary Kiddush and then ran off into the most cleverly funny but desperately irreverent incongruities. I heard it once only, over thirty years ago, and have never forgotten it. Unfortunately, both the performer and the audience, who understood and appreciated every word and every point, were so convulsed that it came to an abrupt termination. I reproduce some of it, which is, of course, quite untranslatable, but which will afford some of my readers a little idea of its possibilities:—

ויכלו השמים
מספרים
כבודו מלא עולם משרתיו שואלים זה לזה איה
שרה אשתך
כגפן פוריה בירכתי ביתך . . . . וראה בטוב ירושלים
כל ימי חייך
הלילות וחכמים אומרים

and so on.

TATLER

ANGLO-JEWISH ASSOCIATION.—The Council will meet the first time after the recess next Sunday morning, at the Great Western Hotel, Paddington.

SOCIETY OF PROMOTERS OF CHARITY.—The annual meeting was held last week, Mr. Walter Hyman, President, in the Chair. The accounts for the past season were submitted by Mr. Daniel Angel, the Treasurer, and were unanimously adopted. In addition to the sum of nearly £700 distributed in bread and meat tickets, over 110 tons of coals had been given to the poor during the winter from a grant placed at the disposal of the society by the Executors of the late Mrs. Ada Lewis-Hill. In proposing the re-election of the honorary officers, Mr. B. Marcus referred in eulogistic terms to the services of the President and Treasurer, whose interest in the Charity continued unabated. The officers for the ensuing year were re-elected as follows: Messrs. Walter Hyman, President; J. M. Levy, Vice-President; Daniel Angel, Treasurer; Asher Isaacs and H. J. Phillips, Trustees; A. N. Abrahams and Marc Lazarus, Auditors. The Committee have secured the Theatre Royal, Drury Lane, for a ticket benefit performance in aid of the funds of the society, from November 22nd to the 27th inclusive.

JEWS AND CHRISTIANS.—The Rev. A. A. Green has arranged to give addresses on subjects of Jewish interest in connection with literary societies attached to Christian places of worship, as follows: October 10th, Hendon Brotherhood; October 12th, Selhurst Congregational Church; November 8th, Kingston-on-Thames Congregational Church; November 24th, Woolwich Men's Meeting: March 6th, Camberwell Pleasant Sunday Afternoon Movement.

STEPNEY JEWISH SCHOOLS.—The prize distribution of the Stepney Jewish Schools will take place on Wednesday, November 3rd, at the People's Palace. The Rev. H. S. Lewis will be in the Chair and the prizes will be distributed by Mrs. Lewis.

Mr. Mayer Klang has been commissioned to paint the presentation portrait of Mr. J. Goldhill, the warden of the North London Synagogue.

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From Abroad.

ALGERIA.

Official Statistics of the population of this colony have just been published. It appears from these figures that while the French population has trebled itself during the past thirty-six years, the Mohammedan, Jewish and foreign elements have only been doubled. The total population is 5,231,850, of whom 64,565 are Jews; the latter include 17,200 Jews who were naturalised by the Crémieux Decree in 1870, and 47,365 descendants of naturalised Jews. The remainder is made up of natives of Morocco and Tunis, who live in Algeria.

AUSTRIA-HUNGARY.

Theodor Ritter von Goldschmidt, member (since 1879) of the City Council of Vienna, and Second Vice-President of the Jewish Community there, died on the 23rd September, in his 73rd year. He belonged to one of the oldest aristocratic families in Austria, and already in his early manhood gave evidence of a desire to devote himself to the welfare of his fellow-beings. His desire was soon translated into action, and throughout his life he laboured energetically in the interests of numerous philanthropic institutions, and in particular of the Jewish community. Not a day passed without his spending several hours at the offices of the community in order to assist in the transaction of its business. Ritter Von Goldschmidt resided several years in England, France and Belgium. At the first meeting of the City Council after his death, Burgomaster Dr. Lueger, although an anti-Semite, pronounced a warm eulogium on their late colleague, a man who, he said, was esteemed by them all for his amiability, high character and devotion to duty. Dr. Lueger again paid a high tribute to the departed in the brief address he delivered at the funeral.

The Standing Committee of the Diet of Bukowina has elaborated a Franchise Reform Bill, whereby electoral bodies of separate nationalities, Jews included, will be created. The formation of a distinctly Jewish body of voters is viewed with mixed feelings. Zionists regard the plan with favour, while non-Zionists are offering the most strenuous opposition to it. Court Councillor Dr. Kuranda, a member of the Imperial Parliament, is agitating for the rejection of the Bill.

Victor Istoczy, who played so notorious a rôle in the Tisza-Eszlar ritual murder trial, has recently emerged from the obscurity into which he had sunk since that *cause célèbre* ended so disastrously for those who planned it. He is anxious to revive the old anti-Semitic party in Hungary, but on a more modern basis. It will shortly make its re-appearance under the guise of a "Social Political Party Coalition," and will adopt as one of the principle planks in its platform, "the fundamental point in the programme of Zionism, which is now organised in all parts of the world, according to which the Jewish State shall be re-established in Palestine." Istoczy claims that the Zionists have borrowed this plan from him, for in June, 1878, he submitted a proposal in the Hungarian Chamber of Deputies, recommending the Austro-Hungarian Minister for Foreign Affairs to put the necessary machinery into motion for the assignment of Palestine to Jews as their own State. The proposed Coalition will do all in its power to further the aims of the Zionist movement, obviously as a means of ridding Hungary of the Jews, and will urge that the Government shall now give its *imprimatur* to the statutes of the Zionist organisation, which has hitherto been withheld. The more serious section of the Hungarian Press pours ridicule on Istoczy's project.

FRANCE.

[From Our Correspondent.]

PARIS, October 3.

A number of Jews are included in the military promotions. Among them are:—Colonel Heymann of the 160th Infantry Regiment appointed General of Brigade (he has since been appointed to command a brigade of infantry at Beauvais); Commandant Katz of the Artillery appointed Lieut.-Colonel and also Director of the School of Artillery of the 5th Army Corps; M. Fribourg, Physician-Major of the first class, appointed Principal Physician with the grade of Lieut.-Colonel; Captain Crémieux, of the Central Bureau of Naval Artillery of the Ministry of Marine, promoted to be Commandant and retains his office at that Ministry. The number of Jewish officers in the army is, however, on the decrease, and for some years past it is a rare occurrence for young men to devote themselves to a military career. This is due to the anti-Semitism which the Dreyfus affair created in military circles, although it must be confessed that the feeling in the corps of officers has greatly improved.

On the occasion of the high festivals, the community in Paris opened a number of new places of worship in the outer circles of Paris. The necessity for these new synagogues is owing to the influx in recent years of Russian Jews.

The Jewish Liberal Union, whose development and success has caused some disquietude in the official community, has just addressed a warm appeal to Jewish women in Paris. The document says that the results achieved have shown that religious sentiment is not dead in the heart of the Jewish youth, and that it was only dulled by the torpor of incomprehensible services, by dialect and by obsolete practices; mothers are therefore invited to associate themselves with this movement of religious revival and to instil in their children feelings in favour of the programme of reforms, which have been adopted by the Liberal Union to satisfy the needs of the times.

At the International Naval Conference, which was held last week at Brussels and was attended by delegates of twenty-five countries, France was represented by our eminent coreligionist, M. Charles Lyon-Caen, member of the Institute of France and Dean of the Faculty of Law at the University of Paris.

Our coreligionists distinguished themselves by their generosity on the occasion of the subscription list opened by the *Temps* in connection with the disaster to the military airship, "Republique." MM. de Rothschild Bros. contributed 25,000 francs.

MOROCCO.

The first Chamberlain of the Sultan has on several occasions shown his intense hostility to the Jewish population of Fez. He recently perpetrated a further act of cruelty. On the first evening of Rosh Hashana he sent to the Mellah for nine Jewish mattress-makers of whom he said he was in urgent need. The workmen replied that their religious festival had just commenced and that, therefore, they were forbidden to do any work. But the Chamberlain paid no heed to this protest. He caused chains to be put on their feet and compelled them to work throughout the night in this unpleasant position. One of them who made an attempt to revolt against this treatment was cruelly beaten with a stick on the head. The men were not released till nine o'clock the following morning. The headmaster of the school of the *Alliance Israélite*, to whom these poor fellows related their sufferings, at once called on the Grand Vizier, Si Madani el Glaoui, who has frequently shown his good-will towards the Jews. He promised to refer the matter to the Sultan, but added that the influence of the Chamberlain with his Sovereign was so great that he hardly dared to hope for anything more than a repression of these barbarous acts. The Jews of Morocco are asking with anxiety, whether, in these conditions, they can rely on the efficacious support of the Government.

TURKEY.

[From our Correspondent.]

CONSTANTINOPLE, September 30.

THE NEW AMERICAN AMBASSADOR.

The Hon. Oscar Straus was to have been received in audience by the Sultan last Saturday, but according to the daily papers, His Excellency begged the Imperial Chancellery to postpone the audience because, as he was a Jew, he would not violate the Day of Atonement. Mr. Straus attended service at the Haidar Pasha Synagogue, and during the Reading of the Law he made an offering of a considerable sum in favour of the Communal School and other charities.

A JEWISH UNIVERSITY IN CONSTANTINOPLE.

I learn that the Jewish Immigration Committee in New York in agreement with some other Jewish associations in America, has taken the initiative in establishing at Constantinople, a Jewish Superior School, where Hebrew will form the basis of studies. It will in reality be a Normal School for the training of teachers of Hebrew for Jewish schools in oriental and other countries. The Chief Rabbi of Turkey, with whom the Committee placed itself in communication, has already promised his valuable help towards the realisation of this project. I gather that the Committee has also communicated with several Jewish societies in Western Europe requesting their co-operation.

JEWISH STUDENTS SENT TO EUROPE.

Recently the Minister of Education held an examination of a certain number of young men who have completed their studies in the superior schools of the State, and who will be sent at its expense to some of the great cities in Europe for further studies. Three young Jews brilliantly passed the examination, and will shortly go to France. They are Isaac Effendi Ferrera, a lawyer; Moise Effendi Ventura, Professor of Law at the Faculty of Salonica; and M. Barzilai, who will study physical science. They will remain in Europe three years, and on their return will be given public posts in their respective professions.

A usually well-informed newspaper states that the Government has decided that the majority of these young men, irrespective of creed, shall be educated in the Normal School of the *Alliance Israélite* in Paris.

JEWISH TEACHERS AND MILITARY SERVICE.

In consequence of difficulties created by the local authorities at Jerusalem, the Chief Rabbi of Turkey made representations to the Minister of War who has replied to him that Jewish teachers at schools of the *Alliance Israélite*, who were trained at the Normal School in Paris, will be exempt from military service on the production of a certificate from the Central Committee in that city that they have been so trained. This constitutes one more proof of the goodwill entertained by the Government to our coreligionists and to Jewish schools.

PASTORAL TOUR OF THE CHIEF RABBI.

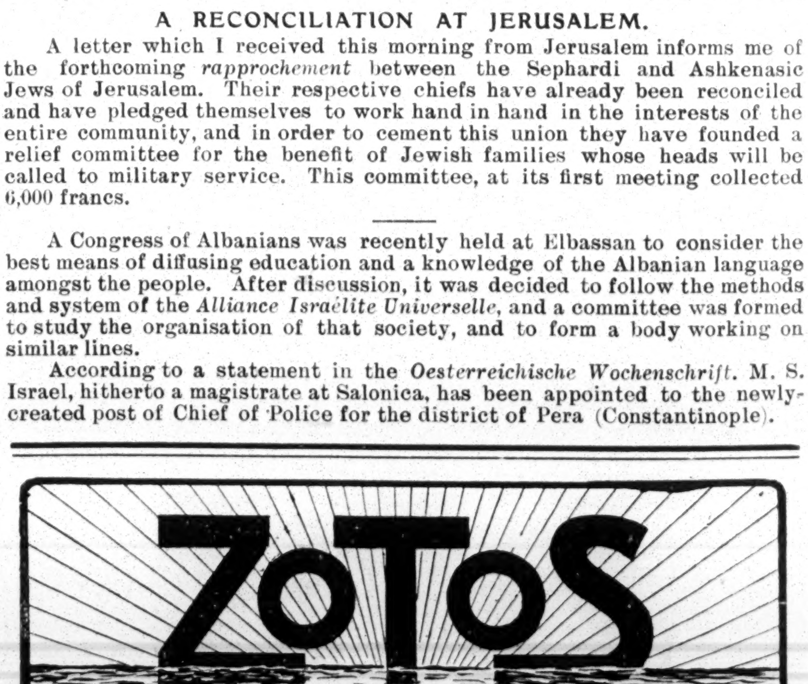
Chief Rabbi Nahoum will next month start on a pastoral tour through the principal cities of the empire. This will be the first time, for more than half a century that the Chief Rabbi of Turkey will have left the capital for such a purpose. It is undeniable that the tour will have an excellent effect.

A RECONCILIATION AT JERUSALEM.

A letter which I received this morning from Jerusalem informs me of the forthcoming *rapprochement* between the Sephardi and Ashkenasic Jews of Jerusalem. Their respective chiefs have already been reconciled and have pledged themselves to work hand in hand in the interests of the entire community, and in order to cement this union they have founded a relief committee for the benefit of Jewish families whose heads will be called to military service. This committee, at its first meeting collected 6,000 francs.

A Congress of Albanians was recently held at Elbassan to consider the best means of diffusing education and a knowledge of the Albanian language amongst the people. After discussion, it was decided to follow the methods and system of the *Alliance Israélite Universelle*, and a committee was formed to study the organisation of that society, and to form a body working on similar lines.

According to a statement in the *Oesterreichische Wochenschrift*. M. S. Israel, hitherto a magistrate at Salonica, has been appointed to the newly-created post of Chief of Police for the district of Pera (Constantinople).



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Russia.

[From our Correspondents.]

THE TSAR, THE JEWS AND THE BLACK HUNDREDS.

Although the Jewish deputation was allowed to figure prominently at the Imperial reception at Yalta, M. Dubrovin and the Odessa Real Russians received a categorical refusal of the Tsar to see them during his stay in the Crimea. This fact has given rise to considerable comments, and it appears to have greatly disturbed the *Russkoe Znamya*. The reactionary organ has so much lost itself that it does not even spare the King of England for "his tactless speech during the Cowes week." As for our coreligionists, it demands their total disfranchisement as soon as possible.

OPPRESSION IN SIBERIA.

A tale of severe repressive measures against the Jews comes again from Central Siberia. The leader of the Asiatic deputies, M. Belousoff, returned thence with heartrending accounts of the cruelty exercised by the authorities against our brethren in several Siberian towns in the Irkutsk district, the Governor of which has always been noted for his anti-Semitism. The slightest suspicion against a Jew is sufficient to bring about his immediate exile. Any trivial mistake in registration is made use of by the authorities to invalidate marriages and to separate parents from children. Owing to the lack of teachers in Asia, the Jews were allowed, a few years ago, to bring two instructors from Europe. Now, however, these teachers have been exiled from Irkutsk, and two schools attended by three hundred children have had to be closed. Those given notice to quit are scarcely ever given time to settle their affairs or to prepare for the long and tiring journey. It is not surprising, therefore, to learn that there was a case of death recently in a Siberian railway carriage of a Jew, who succumbed to his sufferings.

All those facts have been brought to the notice of M. Stolypin by the leader of the Siberian deputies, who will also interpellate the Premier in the Duma on the question. The *régime* in Central Russia, too, continues to be oppressive. The local Governors have recently received a new order from St. Petersburg not to permit Jewish artisans to sell any articles connected with their trade if they are not actually made by them, and to banish all offenders. At Kieff, on the other hand, the police have received a circular ordering them not to visit any residences of Jews before 5 a.m. This puts an end to the harassing night-searches.

THE HERZENSTEIN TRIAL AND THE REAL RUSSIAN UNION.

Though the Governor of Viborg has been asked by the Finnish judges to bring M. Dubrovin to Finland not as a defendant, but as a witness, grave doubts are still expressed whether the Real Russian leader will ever set his foot on Finnish soil. In spite of the assurances that the Tsar's reply to the Black Hundreds signified a direct instruction to the police to deliver M. Dubrovin to the Finnish authorities, the St. Petersburg officials have written to the Court to inform the judges that the whereabouts of M. Dubrovin were unknown to them. Thus, what is known to every child in Russia is a mystery to the Russian secret police, who professed to be unable to trace the "missing" culprit to Yalta! M. Dubrovin, on the other hand, boasts of the fact that he has a document in his pocket, which guarantees him his freedom. Meanwhile, influential personages have again been requested to solicit the Tsar's favour on behalf of M. Dubrovin before the renewal of the trial on November 4th. The new Court favourite, the priest Theophan, has specially departed for the Crimea to interview his Majesty on the subject and to uphold the Real Russian claims against M. Stolypin, who is styled as a "Jew" by the anti-Semites.

The semi-official *Rossia* has published an inspired note, in which the opinion of the Real Russians, that the Herzenstein trial should be removed to Russia, is completely justified. The organ of M. Stolypin declares that the latest events have compelled the Government to alter its view on the matter and to recognise the necessity of amending the law, which gives Finland the power to try Russians.

Great differences have arisen amongst the Real Russians with regard to the leadership of the Union. Count Konovnitzin has proclaimed himself chief of the Southern branches, whereas M. Oznobishin has assumed command of Central Russia. The headquarters at St. Petersburg dispute, however, the claim of either candidate. To add to their embarrassment the approaching conference of the Union was convened at Moscow, the seat of M. Oznobishin, and the branches refuse to associate themselves with the gathering for fear of complications. The following two incidents are noteworthy, inasmuch as they throw light on the attitude of public opinion towards the Real Russians. The peasants of Chelabasi have attacked the Real Russian agitators, who appeared in their midst, dispersing them and killing one of them. Also, the Finnish cabmen have come to an agreement not to convey the Real Russian witnesses anywhere during their stay in the principality.

PROMPT MEASURES.

The Wilna authorities, on hearing of the threats of the Novo-Vileisk Catholics to organise a pogrom, if our brethren failed to subscribe to the Church Fund, immediately despatched an official to inquire into the circumstances of the case. The Rabbi and the Community have received a promise from the police that any attempt of the Catholics to molest them will be promptly suppressed, and that they will be protected against the agitation of the anti-Semites.

JEWS NOT WANTED.

The Jewish population of Krasnopolye (in the province of Mohileff), on learning of the arrival of the well-known Bishop Mitrophan in their midst, assembled at the church grounds to accord him a hearty welcome. The police, however, attacked them, and drove them away with great cruelty, informing them that their presence was not required.

THE NEW DUMA SESSION.

The Duma will shortly re-assemble to discuss a number of important Bills. Needless to add, the long promised revision of the anti-Jewish laws has not yet been completed, though the Ministry of the Interior does not forget to issue from time to time an assurance that the Committee is hard at work bringing the material in order. On the last occasion it was also announced that hopes are entertained that the report would be ready in 1910. Almost immediately on the re-opening of the session the Legislative Chamber will be called upon to discuss the Polish Local Government Bill. The electors will be divided into three groups, Russians, Poles and Jews, who will each elect a fixed number of deputies. In places, where the Jews form a majority, they will be entitled to have 20 per cent. of the members on the councils, and in all other cases only 10 per cent. of the deputies. The Freedom of Conscience Bill will also be dealt with by the Upper House, where a number of petitions of the clergy have already been deposited against the Bill.

The election campaign in St. Petersburg is arousing considerable attention amongst the Jewish population of the capital. The Election Committee formed by our brethren is discussing the refusal of the Constitutional Democrats to nominate M. Grusenberg as a candidate. The "Volksgroup," led by one of the well-known heads of the Constitutional Democrats, M. Vinover, also dealt with the election problem, and in spite of their Constitutional Democratic inclinations, they were unable to agree on the advisability of recording their votes for M. Kutler. Taking into consideration the complicated situation, M. Grusenberg is not likely to stand as a candidate at the coming contest. In view of this fact it is believed that our coreligionists will approach each candidate on his attitude towards the Jewish problem and judge their suitability from their replies.

The Odessa electors have requested several Duma deputies to be present in the city on the polling day for fear that anti-Jewish riots might mark the occasion. Some of them have already accepted the invitation, in the hope that their stay in the town may induce the authorities to adopt strong measures against any attempts to organise riots.

NEW PROHIBITIONS.

The Minister of Communications has compelled the authorities of the Tiumen Omsk line to sign a document promising not to employ Jews in the construction work.

Our coreligionists have also been prohibited to sell crosses and ikons to orthodox Russians.

WHOLESALE ARRESTS.

Owing to the alleged discovery of illegalities in the registration of recruits, hundreds of official rabbis, Jewish communal workers, and conscripts were arrested in several townlets near Dvinsk and Vitebsk during the services on the Day of Atonement.

MISCELLANEOUS.

Forty-six Jews were admitted to the St. Petersburg University this year. Several silver medallists were rejected.

A conflagration has destroyed nearly all the Jewish houses at Ribnitza (Podolia) and left a few hundred families homeless. The losses amount to 500,000 roubles.

A dispute has arisen at Skernevetz (Poland) between the local Rabbi and the community, with reference to the appointment of a Reader and Shochet. The difference of opinion led to several fights between the partisans of each side, during which many were wounded. Over a thousand Chasidim were also besieged in the Rabbi's garden for a whole day until a truce was agreed upon.

BOARD OF DEPUTIES.—The first meeting of this Board after the recess will be held in the Oak-room, Hotel Great Central, on Sunday, the 17th inst.

"*JEWISH CHRONICLE*" *POCKET CALENDAR.*—We have printed a second issue of the pocket card-calendars for the current year (5670), giving the dates of Jewish festivals, etc. Copies can be obtained gratis on personal application, or will be forwarded on receipt of one halfpenny stamp for postage.

THE NORTH POLE may have been discovered, but ladies still enquire: "Where can we get our laundry work satisfactorily done?" The *Gentlewoman* answers: "I cannot imagine anything more expeditious, hygienic, thorough, or more first-rate from beginning to end than the laundry work I saw done at the CATHKIN LAUNDRY (London), LTD., PUTNEY BRIDGE-ROAD, PUTNEY, S.W."—[Advt.]

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The Colonies.

SOUTH AFRICA.

Johannesburg. The sixteenth annual report of the Witwatersrand Hebrew Benevolent Association was submitted to the annual meeting held recently. There has been a continuous increase in the good work carried on by this Association. During the past year 243 loans were granted to 243 applicants, and the total amount of £5,505 was paid out. In addition, 26 applications for sums amounting to £540 were granted by the Committee, but the loans were not paid out owing to the inability of the applicants to find satisfactory sureties. The advances show an increase of £737 over those of last year, and the repayments an increase of £689. In view of the constant growth of the capital and the continual enlargement of its sphere of work, the Committee realised during the past year the necessity of obtaining the largest possible measure of protection for the interests of the Society which the laws of the Transvaal could afford. With that object the authorisation of the general body of members was obtained at a special meeting, for the registration of the Association under the new Friendly Societies Act, and when this Act comes into operation the interests of the Society will be adequately protected. The control of the Association is for the first time vested in a body of subscribing members who have entered into an obligation to pay an annual subscription of £1 to the funds. The following were elected: Messrs. B. S. Ginsberg, President; J. Berkmann, Treasurer; W. Bagg, Secretary; and a Committee. After a splendid record of work done since the inception of the Society, Mr. Mark Fine has been compelled, through business reasons, to resign the presidency of the Society.

It is a pleasure to record the further success of Mr. Harry Graumann, the Deputy Mayor and Chairman of the Finance Committee, in presenting another Budget to the Town Council. The following brief extract will show how much the town is indebted to the genius and hard work of Mr. Graumann. The year, which ended June 30th, 1908, began with an estimated deficit of £54,000, which was converted into a surplus of £8,000, owing to the economies effected. The estimates for the year which ended on June 30th last showed that with a contemplated rate of 2½d. the deficit would be about £29,000. Increases in revenue and decreases in expenditure converted the anticipated deficit into a net surplus of £49,000. This surplus will go to swell the treasury balances in order to constitute a reserve fund. The Council's financial position is consequently improved to the extent of £78,000, and the ratepayers, instead of being called upon to pay the rate of 2½d., have been asked only for 2d., the difference representing £38,000.

The latest offshoot of the Johannesburg Jewish Guild is a circle for the study of Jewish subjects. The Guild itself provides very few lectures of a specifically Jewish character, nor do the other study circles which have grown from it. The new organisation has been started by the Rev. Dr. Hertz, and is likely to prove a great success. The Guild has established itself so firmly in the community, that it may well provide a centre from which missionary efforts among the Jews of Johannesburg may be propagated. So many missionaries of other faiths attempt to take us into their folds, that we may be excused if a little missionary work is done on our own behalf. A knowledge of our own faith of the essential principles, of the history and development of Judaism is necessary to the young Jewish man and woman of to-day, well read, it may be, in most other subjects, but to whom this—the most important, is taboo. It is with this idea that Dr. Hertz has started the circle, and the first course taken will be on Judaism as life and creed with the Rev. Morris Joseph's book as a text-book. The work is so important and so all-embracing, that the Guild will undoubtedly invite the co-operation of other gentlemen capable of leading such study circles.

On the 12th of September, Mr. S. Lennox Loewe, F.A.A., gave an address at the Zionist Association on Syria from historical, geographical, geological, agricultural and political aspects. A debate ensued, in which Messrs. B. J. Chaimowitz (Chairman), J. B. Shaksnovis, M. Skaidy, H. Stone and M. Ellman took part. The following resolution, moved by Mr. Lennox Loewe and seconded by Mr. Shaksnovis, was passed unanimously:—

> This meeting of members of the Johannesburg Zionist Association congratulates Mr Wolffsohn and the Actions Committee on the successes recently obtained and the permission to settle Jews in Syria, and pledge themselves to practical support and to make every propaganda throughout South Africa.

Kimberley. Mr. J. Selman, presided at the annual meeting of the Jewish Burial Society, which was held recently. In moving the adoption of the report and balance-sheet, he stated that no deaths had taken place in the community and the only occasion on which the services of the society had been requisitioned was on behalf of a stranger to the town. He reported that the cemetery was in excellent condition. The thanks of the society were due to the Borough Council for assisting in the upkeep of the ground, to Mr. I. Lewis for his services as Hon. President in the absence of Mr. H. Melcher, and the Ladies' Committee. Mr. Hern seconded the report and balance-sheet, which were carried. Mr. I. Lewis was elected President, and Mr. J. Selman, Vice-President and Treasurer. A Committee of six was also elected.

The annual meeting of the Helping Hand Philanthropic Society was held on the 8th ult., Mr. P. Strawbaum, the President, occupying the Chair. In moving the adoption of the report and balance-sheet the Chairman said that the calls on the fund necessitated a large expenditure. If it had not been for the generous donations received from various bodies and individuals, the good work done by the society would have been much retarded. He hoped that they would renew the grant of £100 to the Johannesburg Jewish Orphanage. Mr. Bernard Cohen seconded, and Mr. W. Sagar supported the motion, which was adopted. Dr. Mathias, one of the medical advisers, who is leaving the town, was the recipient of an address as a mark of appreciation of the services he had rendered to the society almost from its inception. Dr. Zweiback will continue to give his services in his stead. As the result of the poll, Mr. I. Lewis was elected President, and Mr. B. Rigal, Treasurer. A Committee was also elected. The balance-sheet shows income £482, and expenditure £554. The number of grants made during the year was 143.

At a sacred concert given in the Town Hall recently, Master Solomon J. Solomon (who is not yet ten years of age) displayed remarkable ability in his rendering on the pianoforte of Beethoven's Pathetic Sonata and Mendelssohn's Spinning Song.

Salisbury. Mr. Nathaniel Aarons Arnold has been unanimously elected President of the Hebrew Congregation.

Bulawayo. Services during the ensuing holidays will be held in six different Rhodesian centres. Seating accommodation in Bulawayo will be taxed to the utmost. The need for a new Shool is growing continually more peremptory.

On August 31st a conversazione was held in the schoolroom in honour of Mr. Basch, our Mayor. The various Jewish institutions of Bulawayo united for the purpose, and the result was a splendid demonstration of respect and admiration, which will, no doubt, stimulate its recipient to renewed effort in his public career. The Chair was occupied by Mr. Louis Landau, formerly a member of the Salisbury Town Council, who, it is hoped, will before very long resume his public activity. An appeal for higher ideals of citizenship met with a cordial reception.

It is now certain that the movement to establish a public undenominational school in Bulawayo, in which our communal representatives have taken a leading part, will be crowned with success.

AUSTRALIA.

Sydney. Australian Jews will the more sympathise with the indignation of their English brethren at the bigoted diatribes against Shechita uttered at the Animals Protection Congress, because in a recent local outburst of dissatisfaction at inferior meat supplies, Jewish kosher food was held up as the model for general imitation. It appeared that certain beasts sold in the local market were too poor for human food. One of the carcase butchers wrote an article, which appeared in the evening papers, lauding the Jewish system of inspection (Bedika) as the only effective safeguard for the health of the consumer. And now the local Animals' Protection Society has published an emphatic condemnation of the pithing process, while finding nothing to cavil at in the methods of Shechita. More recently, certain meat supplied in Tasmania was found to be dangerously diseased, and not only the Jewish residents there, hitherto callous regarding the dietary rules, and too few in number to maintain a Shochet, are now seeking to draw a weekly supply of kosher meat from Sydney, but many of their Gentile neighbours also desire to share in the advantages attached to the Shechita. Whether the local communities will consent to their officials operating for the general market in face of the natural opposition of "the trade," is doubtful.

An amendment has been secured by Councillor Cohen, of Wellington, New Zealand, in the Dominion Act governing the city abattoirs, permitting their opening on Sunday, when specially required for the provision of kosher meat for Jewish consumption. Wellington, alone of Australasian centres, is able to maintain a depôt for the sale of kosher meat only; but this is partly due to the dimensions of the meat export trade at that centre. The Jews resident in the smaller townships, and even such large centres as Brisbane, have no kosher meat at all; while large congregations like those of Melbourne and Sydney, Perth and Auckland, have to be satisfied with a kosher department as one side only of an ordinary butcher's business. When the festivals occur at a week-end, more especially when this coincides with a public holiday, the stringency of the Australian rules for Sunday closing usually prevents the carrying out of the Jewish custom of providing fresh meat not beyond three days old; but it is unlikely that the other local legislatures will consent to make the special exception secured in New Zealand.

A Royal Commission is sitting in New South Wales to examine into the proposed universal Saturday half-holiday. Certain Jewish witnesses have pointed out that the introduction of an Act obliging all retail traders to close after noon on Saturday would have the effect of making Friday evening the great purchasing night, and so deprive many Jews of a domestic religious opportunity to which they attach importance. It is to be regretted, however, that the community was not officially represented before this Commission. The fact is unfortunate that scarcely any of the Jews in retail trade close their businesses on the Sabbath day, and the official representatives of the community are, therefore, unable to put forward the contention that the proposed alteration would impose upon the members of their body any new sacrifices arising from religious disabilities. It is also to be feared that the fatuous and bigoted objection to making any exceptional provisions for small, non-Christian bodies which evidenced itself in the legislature when the existing Sunday Acts were passed, has led the community to believe that it is useless contending for special consideration until the Jews have increased to some significant proportion of the Australian public.

Mr. Justice Pring, at the recent annual meeting of the New South Wales Church Society, had much to say in favour of abbreviating the length of Church services. His words have given a fillip to the controversy on the length of the Synagogue Ritual always simmering between the more conservative seniors and the younger generation in English-speaking communities. Coincidently, the introduction of a vocally-gifted Chazan in the Sydney Synagogue has prolonged a little the duration of the Sabbath Service, and independently raised the question of the length of the services. Rabbi Cohen, who appears to have his finger on every communal pulse, has explained from the pulpit that without a mandate from the whole congregation after the threshing out of more drastic propositions, he can only abbreviate the service by cutting down its vernacular portion. As the Rabbi has only recently, after long pressure, conceded the resumption of the former long-standing local custom of reading the Haphtorah in English, this solution is not likely to meet with favour; and it seems likely that another agitation will be commenced in favour of the introduction of the Three-Year Cycle of reading the Law. This modification has been from time to time advocated ever since it was adopted by the Adelaide congregation: but some of the foremost members of the Sydney community have always vigorously opposed it. Meanwhile, it is encouraging to see that the weekly synagogue attendances do not fall off in consequence of these differences of opinion, but, on the contrary, appear to have permanently increased with the growth of the community and the new blood in its ministry.

In the recent New South Wales Junior Public Examination, corresponding to the Oxford and Cambridge Locals in England, seventeen Jewish candidates appear in the pass lists, a number very substantially exceeding the numerical proportion to be expected from the community.

Mr. Daniel Levy, LL.B., J.P., has made a great impression in political and legal circles by a vigorous and telling speech in the New South Wales Legislative Assembly. In an address, which occupied over two hours and was closely listened to throughout, he analysed the defects of legal procedure in this State, and put forward a scheme of improvement which has been received with general approval. Mr. Levy is now sitting for the important city constituency of Darlinghurst (Sydney), and his re-election is regarded as assured.

The Board of Management of the Great Synagogue, Sydney, has issued its thirty-second annual report. The balance-sheet, made up to June 30th, 1909, shows a net income of £3,535, and the year ended with £312 to the credit of the congregation. The vital statistics are very encouraging. The Jewish community has obviously increased in numbers since the 1901 census gave its total as 5,137, yet the Jewish interments for this year were those of twenty-six men, nineteen women and six children only, or a death rate of 10·4 in the 1,000 on the population of eight years ago, or one of 8·8 only in the estimated present Jewish population of 5,800, as against the already low rate of 11·8 in the general population of the city. It may be, however, that the Jewish population of Sydney has not increased, save in the proportion of females to males within it, because the number of interments during the past ten years has never greatly varied from the annual average during that period of 27·8 males, 15·4 females and 10·7 children. This is confirmed by the steady average of Barmitzvahs at twenty-nine annually, there having been thirty-two in the year reported on. On the other hand, the report shows it was a record year for Jewish marriages in Sydney, forty-six having been celebrated as against the average during the decennium of twenty-eight only. The *Hebrew Standard* says that by an interesting coincidence, it was just a year ago that Rabbi Cohen delivered an emphatic sermon on the insufficiences of the local Jewish marriage rate; and our contemporary hopes that the Rabbi is now more satisfied with the hymeneal proclivities of his flock. The congregational statistics show very striking progress. Since the check to congregational life, owing to there having been a vacancy in the ministry of the synagogue in 1904, the advance has been substantial and constant. There are now 832 seatholders, an increase of 150 in the five years, and their rentals produce £2,476, a net increase of £350. Offerings have also increased in the same period by £100, and the income from "festival seats" has more than doubled. The only financial decline is a small one in the contributions of "country members," due to the foundation of a local congregation in the coal-mining city of Newcastle. Although about 90 seats were recently added to the synagogue accommodation, there were in June only 56 seats in the building unallotted. One hundred and twenty places, or more than one-ninth of the total accommodation, continue to be reserved as "free seats." The report contains special allusion to the services of Mr. Louis Phillips, the out-going President, and the late Mr. Benn W. Levy, the unofficial representative of the Sydney community in London. It pays a tribute to the London Advisory Committee for its care in selecting the Rev. M. Einfeld, whose assistance to Rabbi Cohen has already enabled the communal activity of the local clergy to be widened. Reference is made to improvements of many kinds effected during the year, ranging from the provision of a private Jewish mortuary and the preparation of a special Burial Service, to the reconstruction of the gallery exit staircases. The voluntary choir of thirty ladies and gentlemen are thanked for their services, and presentations are recorded to five of them for long-continued regular service, and wedding gifts to three of the ladies. The Board "ventures the opinion that the Sabbath services as now conducted by the ministerial staff, combined with the high standard of decorum observed by the congregants, are not excelled in the British dominions." Mr. George J. Cohen has been elected President of the congregation for the ensuing year.

Brisbane. At a recent meeting of Freemasons, held in the Exhibition Concert Hall, M.W. Bro. A. M. Hertzberg was installed Grand Master of Queensland. Mr. Hertzberg is a very highly esteemed member of the Masonic craft, and has devoted much time and labour to further the interests of the order. His speech on the installation night was characterised as a "message of peace." Mr. Hertzberg is a well-known communal worker, and is President of the Brisbane Hebrew Congregation.

CANADA.

Montreal. The leaderette in the Jewish Chronicle, which alludes in necessarily strong terms to the disgraceful affair that took place here lately, has been cabled over to the *Star*, the most influential and widely-read of the English dailies. The item was published in a conspicuous position, and the healthy comment caused by its appearance, combined with the firm attitude which was taken by Recorder Weir, is having a very good effect. On Saturday evening, the 18th September, an incident took place which might easily have resulted in a duplication of the former disgraceful affair. As before, a drunken rough assailed a Jew, at the corner of St. Catherine's Street, one of the busiest corners of the city. The Jew said something, whereupon the rough knocked him down. The assailant then had a row with an Englishman who was passing, and a large crowd speedily gathered. The police then appeared and promptly arrested all three offenders. On the following Monday the chief offender was fined 2 dols. and costs or fifteen days' imprisonment. This incident shows how easily a disturbance can be prevented if only the police do their duty. In the future this is much more likely to be the case, for the system of civic government at present in vogue in Montreal is to be altered. The decent citizens of Montreal have been so disgusted with the disgraceful mismanagement of civic affairs which was revealed by the recent investigation into Montreal's government, that they arose in their might and, independently of race or party, overwhelmingly carried proposals which were brought before them to change the present method of government. In the future, the public departments will be run by a Board of Control, which will be elected by the people by a vote of the whole city, and not by wards, and as a result it will be impossible to corrupt the electorate as was done under the old method. The Board will consist of four members, and the Mayor and Aldermen who have been reduced in number will only be allowed to pass bye-laws and will be unable to spend any of the money. The new *régime* will begin in February, and everyone hopes and believes that under it the city will be a much better place to live in.

The Jewish citizens have done more than their fair share in the agitation which has brought about this change. Mass meetings have been held, and votes canvassed for, under the auspices of our different political organisations. At the meetings, such prominent men as Dr. Finne, M.P., the Hon. Godfrey Langlois, M.P., and Mr. E. Villeneuve, the man who started the whole agitation, spoke, ably assisted by all the prominent Jewish citizens. The Jewish wards also polled a very heavy vote in favour of the new *régime*.

The Zionists are at present much concerned over the approaching Convention, and the consequent resignation of the President of the Canadian Federation, Mr. Clarence I. de Sola, who has directed the movement in Canada in such a capable manner ever since the foundation of the Canadian Federation nearly ten years ago. During his *régime*, under his inspiring example and spirit, the movement has grown in strength, until at the present moment nearly 3,000 Zionists are scattered over Canada in forty-three societies. From the Atlantic to the Pacific, from the American boundary to the far-off Yukon, wherever a Jew dwells the Zionist spirit is alive and flourishing. For all these splendid results the President, ably assisted by an efficient council, is to be thanked. Neither time nor energy has been wasted on controversy. Naturally, therefore, the Council is very much opposed to the idea of Mr. de Sola's resignation, and every effort is being made to prevent it. It is realised, however, that the only way in which it may be prevented is the appointment of a competent and highly paid official to do the routine work, and the raising of the funds necessary for this object is now engrossing the most earnest attention of the council. Meetings are being held weekly, as the matter must be settled before the holding of the Convention, which will take place at Westmount, a thriving residential suburb of Montreal where a large number of rich and prominent Jews reside. Every effort is being made by the Convention Committee to make this gathering memorable; the dates, November 21st and 22nd, are the exact anniversary of the foundation of the Federation ten years ago.

JEWISH CONCERT PARTY.—The thirteenth annual meeting was held last Sunday. A very successful season last year was reported. The balance-sheet was adopted. Miss Jeannie Lustwig, 41, Mildmay Grove, is the Hon. Secretary.

SOUTH EAST LONDON JEWISH SOCIAL SOCIETY.—A Simchas Torah dance will be held at the Surrey Masonic Hall, Camberwell, on the 14th inst. Mr. J. S. Heron, 304, Queen's Road, New Cross, is the Hon. Secretary.

United States.

[From our Correspondent.]

NEW YORK, September 22.

HUDSON-FULTON CELEBRATION AND YOM KIPPUR.

We are in the midst of a season of double festivities, and New York is in gala attire. The Jewish high holidays have coincided with the great Hudson-Fulton Celebration, and the coincidence has not been altogether beneficial to our people. In fact, there has occurred an unfortunate oversight in the date of Yom Kippur, with the result that all observant Jews will be shut out from the opening day of the Celebration, on which will be seen one of the greatest naval pageants ever witnessed in this country. When the official programme of the Celebration became known, it was already too late to effect a change. In view of the fact that the Treasurer of the Hudson-Fulton Celebration Commission is a Jew, Mr. Isaac N. Seligman, and that the Commission has, among its members, other coreligionists in the persons of the Hon. Oscar S. Straus and the Hon. N. Taylor Phillips, there has been much surprise at the arrangements and a great deal of unfavourable comment. The Jewish Community or Kehillah of New York City, which, together with other organisations and individuals, sought an official explanation on the matter, issued last week the following statement, embodying a letter from the President of the Commission:—

A letter was received at the office of the Jewish community of New York City, 356, Second Avenue, from General Stewart L. Woodford, President of the Hudson-Fulton Celebration Commission, which, unfortunately, falls on Yom Kippur. In view of the previous report that Saturday, September 25th, would, in the programme of the celebrations, be devoted mainly to religious exercises and of the fact that there were several Jewish members on the Commission, the announcement that the celebration would open on that day with the naval parade, came as a surprise, and there has naturally been much objection raised against this arrangement. When the official programme of the celebration was published the Jewish Community sent a letter to the Hudson-Fulton Celebration Commission, pointing out the injustice done to a large element of the population by this arrangement, and asking whether there could not be a change made in the programme. In answer to the letter of the Jewish Community, after acknowledging the receipt of the same, General Woodford writes as follows:—

"Our Commission had no knowledge that Saturday, September 25, was the Jewish Day of Atonement, otherwise it would not have been made the opening day of our celebration. It is now utterly impossible to make a change of date, because the whole world has been invited and at least seventy-five warships of different nations, with probably one thousand other vessels, will be in our harbour that day to take part in the opening ceremonies. We sincerely regret the situation, and beg our Jewish friends to believe that no possible disregard of their natural and just religious feeling was intended by our Commission. With most cordial appreciation of all that you and your friends are doing to make the coming celebration one of complete fraternity between all races and creeds.

I am, your friend,
Stewart L. Woodford, President.

JEWISH ANCESTRY DENIED BY DR. COOK.

Dr. Cook has already come to America, and has quickly denied the report of certain European publications to the effect that he was a descendant of Jews.

Before landing, he was told by a representative of the New York Jewish *Morgen Journal*, of the rumour emanating from London, that the Arctic explorer is a Jew, or, at least, of Jewish descent.

"That is not true," said Dr. Cook. "I am sorry to say I am not a Jew."

"Is it true that your grandfather or grandmother came from Jewish stock?" he was asked.

"That is not true, either," said Dr. Cook. "It is true, however, that I come from a German family named Koch, but this family is not the family by that name that lives in Frankfort or Hamburg: it hails from Hanover."

IMBER IN A HOSPITAL.

Mr. Naphthali Herz Imber, the eccentric Hebrew poet, celebrated as the author of the Jewish National hymn, "Hatikvah," and immortalised in fiction as "Malchizedek Pinchas," is still seriously ill at the Mount Moriah Hospital, where he has been confined to a sick-bed for several weeks. On visiting him, your correspondent finds that there is no immediate danger in his condition and it is understood that he is gradually improving. Mr. Imber suffers from a complication of kidney trouble and gout, and an amusing incident in regard to his illness has been a rhapsodic effusion on the gout, which he wrote on the eve of entering the hospital, and which was printed in the Jewish and general Press.

PROBLEMS OF THE HOLIDAYS.

The advent of the high holidays necessitated the usual activities on the part of Jewish organisations and communal workers, in order to secure leave of absence for the proper observance of the festivals for Jewish students attending colleges and universities, for employés of various governmental departments and also for Jewish conductors, motor-men, etc., employed by the different street railway companies. With but few exceptions, leave of absence was secured for all such persons.

Action was taken by several organisations, and especially by the

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Kehillah, and the Yiddish newspapers aided materially in securing the demands of the Jewish employés of the street cars and city railroads.

Unfortunately, entrance examinations were scheduled for Rosh Hashana at the Columbia University and at the Cooper Union for the Advancement of Science and Art, but at the former institution, special consideration was extended to students who applied in person for relief. The Jewish community carried on correspondence with these and other institutions, as well as the City College of New York, of which the largest proportion of students are Jews, and which opened its doors for the season on September the 16th. President Finley, of the City College, explained that the College had to open on that day, in conformity with the requirements as to the length of the school year, made by the State.

Another problem of the holidays is formed by the augmented attendance at religious services, which always gives rise to the establishment of numerous temporary synagogues, most of which are organised for commercial purposes, and many of them in places not exactly suitable for religious purposes. Cheap dance halls, rooms connected with beer saloons, music halls and vaudeville theatres, have been used for the establishment of these "mushroom synagogues." The evil of holding "holy services in unholy places" has long engaged the attention of religious leaders and communal workers, and this year, the problem was taken up, at least in part, by the Jewish community, which has itself organised four large provisional synagogues in the crowded Jewish districts, and by a number of congregations which provided special services in vestries and meeting rooms, connected with their synagogues. The services of the Jewish Community proved to be well attended and orderly, and I understand that the Committee on Religion of this organisation intends next year to establish so many places of worship that none of the objectionable places will be utilised. This problem was also taken up and dealt with this year by Jewish organisations in Chicago and Cleveland.

THE IMMIGRATION SITUATION.

Referrring to the immigration situation, the Chairman, Dr. Magnes, stated at the last meeting of the Executive Committee of the Kehillah, that "at the request of the Jewish Community, the Executive Committee of the American Jewish Committee recently held a special meeting for the purpose of considering this matter, with the result that there was subsequently held a special conference of representatives from a number of organisations for a discussion of the immigration question. This conference was held on September 1st, and there were present:—Dr. Cyrus Adler and Mr. Marshall for the American Jewish Committee, Mr. Dorf for the Conference of Jewish Grandmasters, Mr. Harry Cutler for District No. 1 B'nai B'rith, Dr. K. Hornberg for the American Jewish Society for the Regulation of Immigration, Mr. Max J. Kohler for the attorneys who acted with the Hebrew Sheltering and Immigrant Aid Society in the *habeas corpus* proceedings in the matter of Hersch Skuratowsky, and the Chairman and Secretary of the Jewish Community."

It is announced in the report of the Community's meeting, which was held on September 14th, that a statement of the conference on immigration will soon be issued. It is understood from this, that the conferees on this matter, will, for the present, satisfy themselves with explaining the exact situation at Ellis Island, without taking any drastic steps just yet. While public agitation of the question has considerably subsided, it is known that the Commissioner's interpretation of the immigration law leaves much to be desired, and that the percentage of deportations is unusually large. It is also known that a number of improvements have been effected at Ellis Island. Efforts for improvements are still being made, and copies of the brief, which was prepared by Messrs. Max J. Kohler and Abram I. Elkus in the *habeas corpus* proceedings in the matter of Hersch Skuratowsky and the other detained immigrants, are in the hands of President Taft and Secretary Nagel of the Department of Commerce and Labour. This excellent brief, showing how Commissioner Williams has overstepped the legal limits of his authority, has been forwarded to the President and Secretary, together with a number of recommendations for changes, which have been outlined under the direction of the American Jewish Committee. At the same time, several gentlemen, representing the Yiddish Press and the Jewish fraternity orders, have been endeavouring to supplement the work of the American Jewish Committee, the B'nai B'rith and other organisations, by bringing some of the evils of the present administration to the attention of the authorities, and I am informed that there will shortly take place a conference between these gentlemen and Assistant Secretary McHarg, of the Department of Commerce and Labour. Assistant Secretary McHarg having resigned from office, rumours have been rife designing Mr. Williams as his successor. Mr. James B. Reynolds has been mentioned as the possible new Commissioner of the Port of New York. He was at one time head worker of the University Settlement, which is in the heart of our Jewish quarter, and who has since on several occasions acted as special investigator for President Roosevelt, having also made an investigation for the Government of conditions at Ellis Island.

WELLINGTON ROAD SYNAGOGUE.—The Congregational Succah was very prettily decorated. Mr. R. Charatan supplied the fruit.

WEST CENTRAL JEWISH MEN'S CLUB.—Mr. J. M. Ansell read a paper on "Thrift" last week. Mr. Felix A. Davis presided.

THE IDEAL BEVERAGE.

OVALTINE.

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IN THE PROVINCES.

MANCHESTER.

The Jewish Hospital.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I would thank you if you will grant me space in your paper to correct several erroneous statements concerning the Manchester Victoria Memorial Jewish Hospital made by your correspondent, Mr. D. Phillips, in his letter which appeared in your issue of September 24th.

1. The Hospital has four Jewish probationary nurses, and Jewish probationers have always been in the service of the Hospital.
2. The Hospital possesses two distinct kitchens, one being used for meat and the other for milk.
3. The Hospital has had forty beds since October, 1908, all of which are constantly occupied.
4. It is to be regretted that a portion of the community is not at present supporting the Hospital.

Yours obediently,
JOSEPH FISHER, Secretary.

Higher Broughton Hebrew Congregation. The large and prettily decorated Succah, provided through the labours of the special Succah Committee, was well attended at the conclusion of each service through the festival and on Sabbath last, and was greatly appreciated by all.

The late Mrs. Naphtali Laski. A true "mother in Israel," one of the older generation of orthodox Jewry, has passed away in the person of Mrs. Esther Pearl Laski. Bereft of her husband, a man of learning and erudition, in the prime of life, the task of bringing up her family devolved mainly on her. How successfully she performed this duty is proved by the prominent position occupied by her sons in the Manchester community. The care she had lavished on her children was more than reciprocated by the devotion and respect in which they held her. Her religion was the characteristic trait of her life. Strenuously orthodox, she was widely read in Hebrew lore and ritual. Though her days were often clouded by illness, the cherishing care of her children enabled her to continue her works of charity, which have endeared her name to many a poverty-stricken widow and many a sorrowing orphan. A large concourse, including many of the leading members of the community, attended the funeral, which took place on the second day of Succoth. Our sympathies go out to her sorrowing children, especially to her son, Mr. Nathan Laski, who is at present in India.
B.

LEEDS.

New Briggate Hebrew Congregation. At the termination of the service on Succoth, the President, Mr. L. Rosenberg, entertained the officials and members of the Committee in his Succah. The Congregational Succah was beautifully decorated with plants and flowers by the Misses Bella and Flora Rosenberg (daughters of the President), Gertie Frais (daughter of the Vice-President) and Rose Rifkin (daughter of the Treasurer).

Two Jewish J.P.'s. Last week it was announced that twelve citizens of Leeds had been raised to the magisterial bench. Of these, two are Jews, Mr. Victor Lightman and Mr. Frank Leslie John Zossenheim. Since the death of Mr. Paul Hirsch there has been no Jewish Justice of the Peace; the appointment of the gentlemen just named has, therefore, given the utmost satisfaction to all sections of our community.

Coming to Leeds from Wilna, Russia, about thirty years ago, Mr. Lightman soon entered into business as a cabinet-maker. Through his exceptional ability and remarkable perseverance, the business, now in Hunslet, has become one of the largest of its kind in the North of England. Independently of his private benefaction, Mr. Lightman has been the mainstay of nearly every Jewish charitable institution in the city. He was the pioneer in providing the children attending the Talmud Torah with clothes, and in this way he has clothed thousands of Jewish orphans for the past twelve years. He is identified with every institution, charitable and otherwise; among others, he is President of the Jewish Board of Guardians, a Vice-President of the Belgrave Street Congregation and the Jewish Institute, President of the Jewish Liberal Association, and a member of the Medical Board of the local General Infirmary and on the Women and Children's Hospital Board. He played no insignificant part in the movement to obtain permission for the introduction of a Kosher Kitchen at the Hospitals, whilst for years he had placed himself at the head of the movement for the institution of a Board of Shechita. Over twelve years ago, he was the Liberal candidate for the Central Leeds Guardian Election, and of the four candidates he came out second on the poll. Mr. Lightman led the recent agitation for the reduction of the Naturalisation Fee, and he has been added to the Board of the Jewish Hospital. Mr. Zossenheim is son of the late Mr. Max Zossenheim (for many years an active member of the Council of the Leeds Chamber of Commerce, and at one time its President), and is the senior partner of the firm of M. Zossenheim and Co., woollen manufacturers and merchants of St. Paul's Street, Leeds. He is a brother-in-law to Sir Maurice Levy, M.P. He has hitherto taken no active interest in communal and public affairs.

LIVERPOOL.

Shechita Board. The annual meeting of the Board was held last week. The following were elected Honorary Officers: Messrs. A. Fagin, President; J. Pearson, Treasurer; D. Black and I. Gorfunkle, Auditors; F. Barnett, D. Black, I. Dover, D. Gabrielsen, L. Gorfunkle, A. Price, J. Shock, J. Swift and G. Swift, Executive Committee; the Ministers of the several congregations and Messrs. H. Auerbach, J. Auerbach, R. Abrahamson, S. Broudie, H. Goldbloom and J. Swift, Ecclesiastical Committee. £45 was voted to the funds of the Jewish Charity Funeral Board, and £5 to the Ministers' Visiting Committee. A vote of thanks was accorded the President, Mr. A. Fagin, for the able services rendered to the Board during the past year, and a similar compliment to the Treasurer (Mr. J. Pearson), Auditors (Messrs. D. Black and Gorfunkle) and Secretary (Mr. H. Moses).

Jewish Literary Society. The officers of the society have been busy for some time past in arranging the syllabus of lectures for the coming session, and a number of highly interesting fixtures are promised. Mr.

Hall Caine has consented to deliver the inaugural address, which will take place on Thursday, October 14th, at the hall of the Liverpool Institute.

Zionist Activity. Special arrangements were made by the local National Fund Commission and the Agudas Zion Society for collections to be taken in the various synagogues on Erev Yom Kippur for the benefit of the National Fund. At the instance of Dr. J. S. Fuchs, a street collection for the same object was also made by several pupils of the Higher Grade School with good results.

Young Men's Maccabæans. At a general meeting of the Young Men's Maccabæans, held at Rodney Street Assembly Rooms on Sunday, it was decided that the society rent suitable premises for club rooms. To open the social work of the session a ball has been arranged to be held at Carlton Hall on Wednesday, November 4th.

Young Men's Zionist Association. The quarterly general meeting of the Association was held on Sunday, at the Zionist Hall, Mr. M. Greenberg, President in the Chair. The financial statement submitted by Mr. A. Levy, Treasurer, shows a balance in hand of £10. It was decided that every member of the Association who had not already purchased a shekel should receive one from the funds of the Society. Matters relating to literary and social activity for the coming session were referred to the Committee and Mr. Sol. I. Levy undertook to arrange a mass meeting. Messrs. Simon Abrahams and Leslie Cohen were elected joint Hon. Secretaries and vacancies on the Committee were filled.

Barry Dock. At a meeting held last week, Mr. H. Hauser in the Chair, it was decided to form a congregation. The following were elected: Messrs. J. Janner, President; S. Freedman, Treasurer; B. Janner, Hon. Secretary. Thanks were accorded Mr. J. Janner for having lent his premises for services held on the High Festivals, and for acting as Warden.

Bradford. The Rev. Dr. Leonard Levy, of Pittsburg, in whose synagogue the President of the United States lately delivered an address, will lecture at the Bradford Jewish Institute on the 17th inst.

Dundee. Last week, the pupils of the Hebrew Classes were examined by Rabbi Balkind, of Glasgow, who expressed himself as well pleased with their satisfactory knowledge of the Bible and Jewish rites, and complimented the Rev. Mr. Michelson on his efficient methods of teaching. Many members of the congregation expressed their gratification at the progress made by the children. At the end of the examination the children were provided with refreshments. The President, Mr. M. Esterman, and the Vice-President, Mr. Rothfield, expressed to the Rev. Mr. Michelson their appreciation of his work.

Dunfermline. The following have been elected Honorary Officers of the Congregation for the ensuing year: Messrs. J. Ruddick, Warden; S. Brodski, Treasurer; George J. Fellman, Secretary; together with a Committee.

Glasgow. Last week, a meeting, with Mr. Shulman in the Chair, was held in the South Portland Street Synagogue for the purpose of furthering the scheme for holding a bazaar to place the financial position of the synagogue upon a more substantial basis. Ever since the erection of the building eight years ago, the Council has laboured under extreme financial difficulties, and it has been found necessary to make some special effort for the purpose of raising funds. The amount aimed at is £1,000. There is a sum of £400 still due to tradesmen, and from £200 to £300 is required for the completion of the building. If the promoters are successful in raising the required amount, the Executive feel that they will in future be able to meet the interest on the mortgage over the building and all other expenditure. Mr. M. Simons, D.L., J.P., expressed his sympathy with the objects of the bazaar, and said that he would render every assistance to strengthen their efforts. Mrs. E. P. Phillips also intimated her intention of assisting. Mr. L. Blumenthal, Secretary, hoped that all sections of the community would come forward and do all in their power to help. The exact dates of the bazaar have not yet been fixed, but meanwhile all communications can be addressed to the Secretary, Mr. L. Blumenthal, at the Synagogue Chambers.

Newcastle-on-Tyne. The Congregational Succah was tastefully decorated, and among those who assisted were the Misses R. and E. Cohen and E. J. and E. Brown, and Messrs. A., J., H. and I. Meltzer and Lionel Brown.

Sunderland. The Congregational Succah was tastefully decorated under the superintendence of Mrs. J. Levy, President of the Ladies' League, assisted by the Committee, all of whom made gifts of fruit, flowers, foliage and cakes.

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And it is such a useful Outfit also, much more useful even than the dainty cut-glass and silver-topped pin and powder-boxes which adorn the dressing-tables of so many readers.

These pretty knick-knacks improve the appearance of your dressing-table, but the Toilet Outfit you can obtain free of cost to-day will improve the appearance of your own self.

And what gift can be more acceptible to anyone than a gift which does this?

WHAT THIS FREE TOILET OUTFIT WILL DO.

The Free Toilet Outfit which you can obtain to-day, either by calling or writing for it, is one that will:—

Absolutely put a stop to any falling or thinning of your hair.
Quickly check the fading of the colour of your hair.
Soon clear away all scurf and dandruff from your scalp.
Immediately start your hair growing as profusely and vigorously and beautifully as ever it did.
Remove any troublesome irritation of the scalp that may be causing you discomfort; and
Immeasurably improve the growth and appearance of your hair, consequently keeping you from looking any older than there is any need.

All you are asked to do after receiving the Outfit is to practise the Hair-Culture rules enclosed in the parcel for two or three minutes every day (either the morning or evening will do) for seven days, when the resulting improvement in the condition and appearance of your hair will amaze you.

These rules have been drawn up by Mr. Edwards, the famous Royal and Court Specialist on the Hair, whose experience in these matters is, of course, unrivalled.

Mr. Edwards has embodied the results of his life-long study of the hair and its manner of growth in an interesting little book, a presentation copy of which he will send you with each Outfit. Follow the information contained therein, and particularly the directions for the three-minutes-a-day "Harlene Hair-Drill," and you will most wonderfully increase the growth, luxuriance, and colour of your hair.

Fill up the Coupon below. Take it to the Edwards' Harlene Co. and the Outfit will be given to you gratis. Or if you would like it sent to you by post, you are asked to just enclose 3d. in stamps to cover the cost of postage, and the entire Outfit will then be dispatched to your address.

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EDWARDS
HARLENE
FOR THE
HAIR
Directions enclosed every Bottle
CREMEX
SHAMPOO POWDER
6 POWDERS in BOX 1/-

The readers of this paper, by virtue of the offer contained in this article, may have the above three articles presented to them free of cost. The whole forms a valuable Dressing Table Toilet Outfit for the care and improvement of your Hair. Write your name and address on the Coupon prepared for the purpose, and send same to the address shewn thereon, and by return of post you will receive this Gift Toilet Outfit.

This Toilet Outfit contains:—

1. A copy of the above-mentioned Book, containing full directions for practising the famous Toilet Practice known by the name of "HARLENE HAIR-DRILL."

2. A supply of the celebrated tonic dressing for the hair, EDWARDS' HARLENE, sufficient for a full week's practice of Hair-Drill.

3. A supply of the well-known CREMEX SHAMPOO POWDER, with which the scalp should be thoroughly cleansed and shampooed once every week. By doing this you will remove and prevent the re-formation of those deposits of scurf and dandruff which work so much harm on the hair and often cause it to fall out or turn grey and discoloured.

All the above you may now obtain free of either charge or obligation, according to the arrangements detailed above. And seeing that this Outfit will enable you to attain—and retain—a head of hair free from the slightest dulness of colouring, weakness, or imperfection of any kind, you are strongly advised to accept this great opportunity.

HAIR TROUBLES AND THEIR CURE.

From its exposed position your hair is exceptionally open to the attacks of the various destructive micro-organisms which abound in the surrounding atmosphere.

These attacks take various forms. Sometimes the hair-root, sometimes the hair-forming cells of the scalp, sometimes the natural lubricant with which the Hair is supplied by Nature, sometimes the cells of the hair proper, are affected, and if you do not take care to strengthen your hair against these assaults, it will very likely succumb.

Fortunately, however, the hair, besides being easily affected by weaknesses of every kind, just as easily responds to the remedial and invigorating influences of "Harlene Hair-Drill."

This is where your chance comes in; your chance of keeping your hair strong and well-coloured for the whole of your life.

By practising "Harlene Hair-Drill" for two or three minutes every day, you guard your hair against the attacks of all its enemies.

So, if you are not practising "Harlene Hair-Drill" now, and your hair is showing the symptoms of approaching weakness, write for this Toilet Outfit at once, and start cultivating and strengthening your hair at once.

The Coupon below entitles you to the Free Outfit that will cure scalp and hair weakness or debility.

Fill it up, send it in, and Mr. Edwards will send you by return—free of charge or obligation—a complete outfit for Seven Days' "Harlene Hair-Drill."

Further supplies of "Harlene" for "Hair-Drill" can be obtained in 1s., 2s. 6d., and 4s. 6d. bottles from all leading chemists, stores and grocers in the United Kingdom and abroad, or direct from the "Harlene" Offices, by sending Postal Order for amount required. Cremex Shampoo Powders for Shampooing the scalp and hair may be obtained in the same way at the price of one shilling for six.

DRESSING TABLE GIFT COUPON.

Jewish Chronicle, October 8th, 1909.

This Coupon entitles you, as a reader of the "Jewish Chronicle," to a Free Gift for your Dressing Table.

Fill it in with your name and address, and take it to the EDWARDS' HARLENE CO., 95-96, HIGH HOLBORN, LONDON, W.C., and one of these most useful and valuable gifts will be presented to you. If you cannot call, and wish this Gift to be sent to your address by post, slip this Coupon into an envelope addressed to the Harlene Co., together with 3d., in stamps to cover the cost of postage of parcel, and the Gift will be sent you by return.

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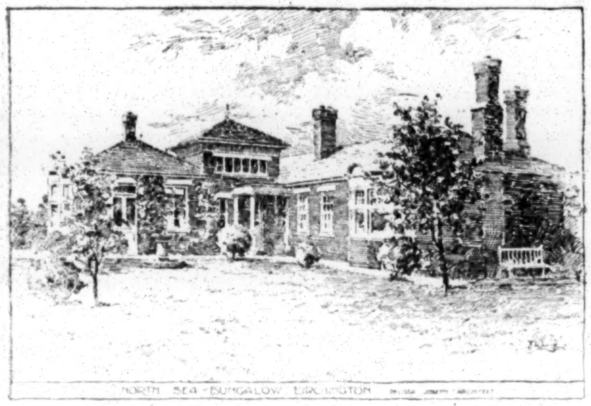
The Synagogue Beautiful.

INTERVIEW FOR THE *JEWISH CHRONICLE* WITH MR. DELISSA JOSEPH, F.R.I.B.A.



Mr. Delissa Joseph's Bungalow at Birchington
(DESIGNED BY HIMSELF.)

Mr. Delissa Joseph is said to have been the architect of more buildings in London than any other individual member of the profession. He thinks in streets. He has put up buildings in which people may stay, pay, or pray. Flats, country houses, warehouses, banks, synagogues are all within the round of his daily work. To a representative of the JEWISH CHRONICLE he has given an account of his work and his views on some of the questions coming within the purview of his profession.

A Designer of Synagogues.

How many synagogues have you designed? our representative enquired.

"The chief synagogues for which I have been responsible are those at Hammersmith (a picture of which, by the way, was the first illustration to appear in the JEWISH CHRONICLE), Hampstead (eventually also enlarged by me), South Hackney, South-East London, Cardiff (a stone building) and Higher Broughton (also stone)."

Why are English Synagogues Ugly?

Excuse my bluntness, but why is it that English synagogues cannot compare with continental synagogues for beauty?

"For the same reason that most buildings in this country are not equal to the corresponding buildings on the Continent. The English national taste does not demand the standard of fine architecture that the Continental taste demands. You see the same in regard to courts of justice and municipal buildings. It is largely a question of money. The English are not prepared to pay for fine architecture. If the demand existed, I am convinced that we could find many architects who would be able to produce buildings as fine as anything to be found on the Continent."

But you can have a beautiful cottage and an ugly mansion?

"That is true, but your generalisation as to the ugliness of English synagogues is not altogether borne out by the facts. Take the case of the New West End Synagogue. There, expense was not so much of a consideration; there was a demand for fine art and some very fine art was produced."

You are speaking of the interior?

"Mainly, but some of the Byzantine detail in the exterior is also very fine. Moreover, I consider the West London Synagogue, erected by Messrs. Davis and Emanuel, to be a masterpiece of design. There, good taste and large means went hand in hand."

Special Features of Synagogue Architecture.

What do you consider to be the special features of synagogue architecture?

"Synagogue designing requires special knowledge and study. The building must be planned with an eye to the ritual. My own principle has been to design the building for the Day of Atonement, and to provide means of escape, width of corridors, division of seats, cloak-room and lavatory accommodation, ventilation and heating, for a full building and a whole day's service."

How is it that synagogue ventilation as a rule is so faulty?

"The whole question of ventilation has only in recent years emerged from the realm of the theoretical into that of the practical. There are one or two systems that may be regarded as mechanically perfect, but the older synagogues have naturally not got them. On the question of heating we have learnt a great deal from the United States. I use American steam-heating everywhere. In church-designing very little cloakroom accommodation has to be furnished, because provision has only to be made for short services."

Have synagogues any special acoustic problems?

"The same as any large hall."

Have you any views on the position of the choir?

"I hold very strongly that the choir should be out of sight. At Hampstead I placed the choir above the Ark, which I think is the best position, as the choir cannot be seen, and none of the sound is lost. I think it unseemly for the choir to be placed in the body of the synagogue where, so to speak, the mechanism can be seen."

On Style.

I suppose the best synagogue architect would be one most in sympathy with its services?

"That should be true to a considerable extent. There is a very close relation between sentiment and art. The best examples of the relation of sentiment to architecture are, of course, the great cathedrals where the religious aspirations which moved those who conceived them are bound to influence those who contemplate them."

The Jewish genius has not evolved a Jewish architecture?

"No."

Do you think a Jewish style will ever be evolved?

"I see nothing on which to found it. That is one reason why I am opposed to the importation of Orientalism, pure and simple, into synagogue architecture, just because it is Oriental. The Arabesque forms are, I think, inappropriate in the West. We should draw our inspiration from our surroundings."

What if the surroundings provide no inspiration?

"That is a hypothetical side-issue on which I need not enter. My plea is that we should not slavishly follow the Oriental form. I admit, however, that there is a disposition for it to prevail."

How about the shape of the synagogues?

"I myself made a new departure in this country by introducing the octagonal form at Hampstead which broke the tradition that the synagogue must always be built in the form of a parallelogram. I also imported from the Continent the idea of placing the *almemar* close to the Ark. The advantage of this system is that it economises space and concentrates the ritual. It has been largely copied since. Another point in its favour is that it gives a full and equal view of the proceedings from all parts of the building. I made several experiments to secure this end at Hampstead, where I erected temporary stages and tested all the lines of sight. It is interesting to note that although synagogues are supposed to have an Eastern aspect, very few synagogues in London are built with the Ark due East."

A Cathedral Synagogue.

What do you think of the proposal, which has been made from time to time, to erect a cathedral synagogue in London?

"In certain respects I consider that the Central Synagogue fulfils that designation. Of course, with the distribution of the Jewish population in the suburbs and the small towns—a growing movement—the tendency will be in the direction of small places of worship. From a broad communal point of view these small bethels are to be commended but, speaking personally, I should like to see a cathedral synagogue in London similar to the fine structures which exist in Paris, Berlin, Florence and other continental cities, as well as in America. I am a believer in the influence of surroundings and think that a stately building would add to the dignity of the services and the impressiveness of the assemblies."

But has not the experience been in the past, so far as Jews are concerned, that the intensity of devotion varies inversely with the size of the building?

"I believe that is true, but I do not see why it should necessarily be so. I fail to see why enthusiasm cannot be wedded with beauty, and why the external beauty of the building should not be the outward sign of the devotion within its walls."

Rearing a City.

"Notwithstanding the fact that I have given a good deal of thought and study to synagogue architecture, it represents but a very small portion of my total work. Architecture has been not only my profession but my hobby. Apart from the time I have given to communal work, my professional activities have absorbed me for the past twenty-five years, and they have covered a very wide range."

With what class of work did you commence?

"I began with large blocks of offices and warehouses. My first big operation was the demolition of the old St. Paul's Schools in St. Paul's Churchyard, and the erection of a block of stone warehouses on the site. I got a great deal of unsought publicity in connection with this work, as there was an agitation at the time in favour of throwing the whole site into widening St. Paul's Churchyard. Eventually, I arranged with the local authorities for a considerable widening of the thoroughfare by giving them a building-line which was a segment of a circle following the apsydal lines of St. Paul's Cathedral. At my own expense I put up a tablet recording the fact that that was the site of the schools founded by Dean Colet. A picture of the block appeared in the Royal Academy."

Which was your next large operation?

"Another important block was St. George's House, Eastcheap, a building of commercial offices, which is carried over the District Railway on enormous girders designed by Sir Wolfe Barry. The girders are so large that they enable a man to walk through and paint them periodically. The building was opened in state by the Lord Mayor, Sir Reginald Hanson, on Lord Mayor's Day. He stopped the mayoral procession for the purpose of performing the opening ceremony. Another large building is West India House, Leadenhall Street, which was opened by the then Sheriff, since Lord Mayor, Sir Joseph Dimsdale. I designed a whole street of warehouses in Rangoon Street, Crutched Friars. I may mention that I have designed buildings in over fifty streets in the City of London."

Has your work in the City involved any interesting experiences?

"It fell to my lot to pull down two of Wren's churches—St. Matthew's, Friday Street, and St. Olave's, Old Jewry. In both places I put up memorial tablets. I also pulled down the old Hambro' Synagogue. During the operation, I found the old foundation-stone, which I handed over to the United Synagogue. A reproduction and translation of the inscription appeared in the JEWISH CHRONICLE at the time. I gave a record price on behalf of a client for some land in Cheapside, which is now occupied by the offices of the National Mutual Life Association of Australasia. Its dome completes the vista of Cheapside, looking West."

An Expert.

Your services are frequently invoked in a consultative capacity?

"Yes. I was concerned in some of the rebuilding after the Jewin Street fire and was one of the committee of architects appointed by the Goldsmiths' Company (the freeholders) to confer with the fire brigade authorities as to the best method of rebuilding that area with a view to avoiding future conflagrations. On the introduction of the Fire Prevention Bill by the County Council in 1905, I was invited by the Lord Mayor to address a meeting of 2,000 citizens in the Guildhall in opposition to those clauses in the measure which would have been impracticable when applied to the City of London. The clauses were somewhat modified. When the Bill became law I was invoked by the Council to give expert evidence in favour of their enforcement before the Tribunal of Appeal. I am frequently called in on questions of building line, interpretation of the Building Act, and have sat as arbitrator at the Surveyors' Institution for as long as eleven days at a time in large building cases. I believe I am regarded as an authority on building law generally and particularly in the law of light and air. I was called in by Messrs. Waring, to adjust the whole of their light and air cases involved in the erection of their premises in Oxford Street, and also by Messrs. Selfridge. In the latter instance, I adjusted as many as sixty claims without a single one being taken into Court."

A Flat Race.

How about your work in the West End?

"Of recent years, I have given a great deal of attention to designing flats and hotels. I designed the flats known as Chelsea Embankment Gardens and Court (an entire street), adjoining Chelsea Hospital and built on the site formerly occupied by the Naval Exhibition. I was the architect of Rutland Court, Knightsbridge, a hundred feet high, overlooking the Park and occupying the site of Stratheden House, formerly the seat of Lord Clarendon, the author of 'The Lives of the Chancellors.' I erected some flats in Queen's Gate on the last site left over from the Great Exhibition of 1851. I erected Fitzgeorge Avenue, West Kensington, a complete street of residential flats. I believe I am the only instance of an architect who has designed a whole street in London, with the exception of Nash, the designer of Regent Street. The Avenue was opened by the Lord Mayor in state; and the occasion was the first on which the then new local Mayors were invited to participate in a Lord Mayoral ceremony. In that street every block has a different design, although all are in harmony. The street has been twice illustrated at the Academy and was the subject of an illustrated article in the *Magazine of Art*."

The Tube Stations.

Lately you have been building over the Tube stations?

"Yes, I have been devoting myself latterly to the utilisation of the superstructures of the underground railway stations. I have built over the stations at Moorgate Street, Post Office, Chancery Lane, Tottenham Court Road, Marble Arch, Queen's Road, Dover Street, and Hyde Park Corner. Three of the sites, those at Queen's Road, Marble Arch and Hyde Park Corner, I have used to provide residential hotels, a branch of work to which I am giving increasing attention. I claim to have successfully utilised these superstructures, the possibilities of which had hitherto escaped attention."

Jewish Architects.

"I hope," Mr. Joseph went on to remark, "I have not been talking too much about myself. If I may amputate a line of Richard Savage's, I 'live to build, not boast. . . . .' I should like to add this: Although few Jews have so far adopted architecture as a profession in this country, they have been mostly successful, and have brought strong individuality and great practical qualities to bear upon their work, thus indicating that this is a branch of work to which the Jewish mind can readily adapt itself. It proves the existence of a strong latent artistic as well as business spirit in the Jewish national constitution. Conspicuous among the works of London Jewish architects, I may mention the West London Synagogue and the City of London School, erected by Davis and Emanuel; the Central Synagogue, designed by the late N. S. Joseph; the remarkable series of artisans' dwellings designed by his sons and their partner, Mr. Smithem; the Hayes Industrial School, erected by Mr. Lewis Solomon; the many fine banking premises designed by the late Hyman Collins and his son Marcus. These occur to me at the moment as among the examples of some of the brilliant work of this group of men."

Success in Architecture.

What qualities are essential for the successful architect?

"He must be an artist, a scientist, something of a lawyer, a good organiser and above all, a practical man of affairs. A secret of success is the power of ready adaptibility to all kinds of changing conditions. My experience has taught me that success can only be looked for by those possessing an exceptional combination of the qualities I have named."

RELIGION.

In our view religion may be taught, but not the religious sense.

"Allgemeine Zeitung des Judentums," Berlin.

THE SANCTION OF ANTIQUITY.

To the devotional mind the sanction of antiquity has always a strong appeal. No doubt it is largely to this fact that the Church of England owes much of the hold which it retains upon the people. Much more does the claim which the Roman Catholic Church makes upon the reverence of its adherents depend upon the permanence of its traditions through many centuries of change. But the religion of the Jews comes to them with the sanction of a far greater antiquity than any existing Western creed. For how many centuries, under what various conditions, in what widely diverse surroundings have the rites and ceremonials been annually observed which were yesterday celebrated in the Jewish world? In the solitude of the desert, in the throng of alien cities, they have proved a test, a consolation, and an inspiration to the believing Jew. They have outlived persecution, they have defied the solvent influence of education, they have survived—the final test—indifference. And detraction and mockery have given place to toleration and respect.

"Yorkshire Daily Observer."

CEREMONIAL AND HISTORIC VALUES.

Of course, it will and may be said that there are ceremonies and ceremonies, and that their value to religion differs greatly. What is to determine the question of values in such a matter as this? What, indeed, but the light of experience? Historic continuity cannot settle every question, but it does raise a strong presumption in favour of any practice that has persisted for centuries, has brought comfort, cheer and devotion to millions of faithful hearts, and enabled them to live down all vicissitudes. Such practices may have been abused in the past and may still be abused to-day, and a wrong meaning be taken from them. Food and clothing and the art of ready speech and everything that enters into man's life may be abused by thoughtless and heedless people. The argument of their inutility drawn from this abuse is not worthy of serious consideration. Even the practice of prayer is abused by haphazard, rapid, perfunctory repetition; but that does not justify the abandonment of prayer or of a set ritual. Any ritual, be it long or short, old or new, traditional or personal, is a direct and absolute recognition of ceremonialism as the controlling factor in religious worship. And such a factor it will ever be if religious worship is to continue in the world. That, however, being conceded, all who practise Jewish ceremonies are then under an obligation to make them dignified, impressive, inspiring. The pious observer prays several times a day that grace may be bestowed upon us. Let him look to it that he contributes the outward grace that is needed in all religious observance.

"Jewish Exponent," Philadelphia.

THE ROOTLESS FLOWER.

Whoever desires a Judaism without Palestine desires the flower without the root and stalk; he therefore desires it in vain.

"Die Welt," Cologne.

THE VOTE OF THE NATURALISED ALIEN.

Whatever has been the experience of the rest of the country, in New York the naturalised immigrant has always responded properly to the appeal made to him. While men of wealth and education have followed their prejudice or their interest, the despised foreigner has cast his vote for what he considered best for his State and country. The voice of reason has been able to reach him every time, and he has answered nobly. There has been no suggestion that the foreign voter, except in minor instances where he has been misled by some of his leaders, has been anything but a source of political and moral strength. On the record of his past performance he is entitled to the full confidence of the American people.

"Amiel," in the "Jewish Comment," Baltimore.

THE JEWISH GENIUS.

The Jewish spirit works powerfully albeit unconsciously in the thinkers and poets of Jewish origin. Especially in Jewish artists does the Jewish genius prevail more than is generally believed.

"Dr. Bloch's Wochenschrift," Vienna.

"A Menace to Judaism."

THE JEWISH RELIGIOUS UNION.

THE CHIEF RABBI DENOUNCES SUNDAY SERVICES.

Taking as his text, "Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation: ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings" (Leviticus xxiii., 3), the Chief Rabbi preached at the Bayswater Synagogue on the First Day of Tabernacles, as follows:—

I had intended to speak to you to-day of one of the sunny and cheering aspects of the festival. But when I glanced yesterday morning at the JEWISH CHRONICLE and at the Ecclesiastical Intelligence of the *Times* I read an announcement which was not calculated to contribute to the fulfilment of the Divine injunction, "And thou shalt rejoice in thy feast." For it was stated, and the announcement is not contradicted in to-day's *Times*, that "arrangements are in progress for the establishment of a synagogue in the West End of London in connection with the Jewish Religious Union, and that *inter alia* Sunday services will be held in the new place of worship."

The New Departure.

Before proceeding to comment upon this startling announcement I may be permitted to observe that I should not be justified to speak to you on this theme if only the brief hours of a busy day had been left to me on which to collect my thoughts. But the information did not come upon me as a surprise, for I had already been able for some months to ponder the gravity of the proposed step. And, indeed, when the project was first communicated to me I was deeply grieved, but not amazed. You may remember that when I felt it my duty, some seven years ago, to warn the members of the Union of the peril attending their new departure, I said in a sermon which was largely circulated: "Is there not reason to apprehend that the encouragement given to this attempt may lead to the establishment not of a synagogue but of a church on the lines of the temples in Berlin and in Chicago, with their Sunday services, their abandonment of Hebrew, and, what a *Quarterly Reviewer* in his 'Aspects of the Jewish Question' justly describes as 'their exaggerated deference to the superficial customs of their non-Jewish neighbours'?"

Sunday Services a Menace to Judaism.

The proposed Sunday service is the most disquieting element in the movement, for it is in direct opposition to the Word of God as contained in the Torah and the prophetic writings, and a menace to Judaism, being calculated to sap and to undermine the most sacred institution of our faith.

You may perhaps ask: What possible objection can there be to the holding of Divine Service on Sunday mornings? Is not public service held in this and in most orthodox synagogues every Sunday morning and evening? Should we not offer up devout prayer every day of our life? On every day there are many burdens to be borne, and many struggles in which we must engage; every day we receive numberless mercies; every day miracles are vouchsafed to us in the very breath we draw. It behoves us, therefore, to go forth daily guided by the counsel, guarded by the power, strengthened by the grace of our Heavenly Father, defended by that armour of trust and love which only devout prayer can impart. But this fact does not warrant the holding of a service on Sundays, preferentially chosen from the days of the week—a service, probably accompanied by the delivery of discourses. Such selection of a special weekday is, I maintain, unscriptural, and constitutes a direct menace to Judaism.

Sunday not a Day of Holy Convocation.

It is prescribed by our law that on the seventh day is the Sabbath of rest, מקרא קדש. What is the meaning of the term? Commentators agree, that it implies the duty incumbent upon every Israelite to assemble in the House of God, and to sanctify the day by public prayer and praise—an idea fairly covered by the English equivalent, "a holy convocation." But what right have we to make the first day of the week, which is neither a Sabbath nor a festival appointed by the Lord a day of convocation? Our Christian fellow-countrymen observe the Sunday because they are taught that the founder of their faith rose up by a miracle from his grave on that day, and because keeping the seventh day was condemned as *Judaising*. Would it not then be a grave anomaly for Jews to seem to hallow a day that commemorates an event which we regard as a myth and fable, and thus to *Christianise*?

Sunday Service Likely to Supersede the Sabbath.

We are, of course, fully cognisant of the reply that will be made to this query. We shall be answered, that the Sunday morning is to be devoted to public worship, because it is the only day of the week and the only time on which many of our men and lads are released from work and business. I admit with deep concern that Sabbath desecration is, unhappily, prevalent. I entertain the profoundest sympathy for our young men who are driven to enter Christian houses of business because Jews refuse to employ them, or who are prevented from attending public worship on the Sabbath, because their Jewish employers will not grant them their day of rest. But must not the proposed Sunday services be viewed as a direct incentive to Sabbath breaking? The desire to afford to all those engaged in Sabbath work the opportunity to join in public worship is worthy of all praise. But may this end not be attained by innocent means? There are the Friday evenings in the winter and the late Saturday afternoons in the summer on which services could be held—services, which besides affording spiritual sustenance, would serve as perpetual monitions of the sanctity of the Sabbath.

The Teachings of Experience.

The leaders of the movement will, I presume, continue to hold service on the Sabbaths. But of what value is this determination, if the subsequent day will be likewise officially recognised as a day of holy convocation?

Dare we ignore the teachings of experience on this head? The late Dr. Holdheim established a Reform Synagogue in Berlin with services on Sunday in addition to the Sabbath service. After a brief while, the Saturday services had to be abandoned, as no person attended. Nor were the Sunday gatherings more successful, in attracting worshippers, so that in one of his later sermons, entitled *Sambation*, he offers the somewhat grotesque prayer, "Oh! give me back the olden Sabbath day." At Chicago, in the Sinai Temple, Sunday services were established in addition to the Sabbath worship. But after a few years, the minister was relieved from preaching on the Saturday, and the Temple was closed on that day. There is a highly suggestive article on the subject in the *Jewish Encyclopædia* (vol. X., p. 605, s. v. Sabbath and Sunday). It concludes with the following passage:—

> Supplementary Sunday services have been introduced in some congregations, but the facts that Sunday has an *anti-Jewish* implication, and that in the past many allowed themselves to be martyred for the honour of the Sabbath, have never failed to arouse both the indifferent and the zealous. [The italics are the preacher's.]

Who is the author of this article? None other than Dr. Emil Hirsch, whose name is identified with the introduction of Sunday services in the United States.

We know but too well the difficulties and temptations that beset those who would keep the Sabbath day. At the present time some efforts are being made to facilitate the observance. Does it not seem a cruelty on the part of the leaders of the movement to cripple these endeavours by allowing it to go forth, that it need no longer be a hardship to deprive a Jew of attendance at worship on Saturday?

Un-Jewish, Irreligious Disunion.

And now it is proposed to build a synagogue to signalise this assault upon the inner citadel of Judaism! I am informed that the promoters have been led to this decision by the fact that there are large numbers of Jews who hold aloof from the synagogue and have joined ethical societies. I would ask the leaders seriously to consider whether this is a sufficient reason for establishing a new congregation—a fact which spells schism and disruption. If these nominal Jews have not been attracted by the Sabbath afternoon services held heretofore, will bricks and mortar exercise a magnetic attraction? Our community has had to deplore a secession seventy years ago, from the effects of which it is still suffering to-day. Shall we witness a second division at a time when a union of hand and heart is so imperatively needed? Is it meet that a body styling itself the Jewish Religious Union should promote *un-Jewish, irreligious disunion?* Instead of attracting those who have hitherto kept away from Divine service, may not the new place of worship wean members from the existing synagogues? I would plead with the leaders of the movement. I know that they are able to establish and to maintain a place of worship from their own resources without extraneous aid. But the communal purse is not elastic. I would beg them seriously to consider whether by this act they would not merit the rebuke uttered by the olden Rabbi, when he saw the synagogue at Lydda on which much treasure had been lavished כמה נפשות שקעו בבנין זה "How many lives have your fathers sacrificed in this building!" How much treasure has been spent here that could have been more worthily employed! Are there not thousands of Jewish children in different parts of London who cry piteously for the bread of life, to whom neither the Religious Education Board nor the Talmud Torah Classes can impart religious instruction from lack of means? There are several districts in Greater London, the residents of which pine for the possession of a synagogue, but are unable to obtain one without the assistance of their wealthier brethren. Think, I beseech you, of West Ham, of Poplar, Tottenham and Brixton. Think of congregations in the country, who are themselves making great sacrifices to possess a place of worship, but who are unable to attain their object without aid from London. Think of Hanley, South Shields, Bournemouth and Southend, and many other towns. Surely these earnest Jews deserve at least as much consideration as those who hold aloof from the synagogue, because the service does not appeal to them. Have you counted the cost which the establishment and the maintenance of an attractive place of worship will entail?

The Parting of the Ways.

But I plead with you on higher grounds. I know some of those connected with this movement, and gladly acknowledge that they have the welfare of Judaism at their heart. I entreat them to pause at the Parting of the Ways. "I am old and greyheaded and have walked before you from my childhood." It has not been my custom to raise the cry "The Synagogue in danger!" whenever opinions have been propounded, opposed to the teachings of traditional Judaism and to my cherished convictions. But there is undoubted peril in the projected action, peril to the religious life of the community, peril to your children, peril lest the ties that bind them to our ancestral faith become more and more weakened. It is quite intelligible that the *Times* describes the proposal as "interesting." It undoubtedly spells a forward stride to assimilation—the proposed adoption of an anti-Jewish supplemental Sunday service, the abandonment of Hebrew as the language of our prayers and other innovations of a radical character. Have the promoters realised to themselves whither this will lead? Will the new body refuse to countenance marriages outside the pale? Brethren, I have such faith in the good sense, aye, in the Jewish feeling that animates the bulk of the community, that I still hope that wiser counsels will prevail, and that no deadly blow will be struck at the Divinely instituted Sabbath, so that it may abide as the eternal sign and perpetual covenant between God and His redeemed people!

The Jewish Religious Union.

IMPORTANT RESIGNATIONS.

We are requested by the Hon. Secretary of the Union to state that the announcement in our last issue was made without the authority of the Union; and that the interpretation placed upon it in various quarters that the Union intends transferring the Sabbath services from Saturday to Sunday in its proposed Synagogue is entirely inaccurate.

[It is obvious that the statement referred to is not in the least impugned by the above.—Editor, Jewish Chronicle.]

In consequence of the course decided upon as announced in our last issue, Sir Isidore Spielmann, C.M.G., Mr. Albert H. Jessel, K.C., and Mr. Felix A. Davis have withdrawn from the Union. Mr. Michael A. Green and Dr. A. Wolf, M.A., have consented to fill vacancies on the Committee caused by these resignations.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—A statement has been made that I am in favour of the Jewish Religious Union and am a supporter of the same. I desire to state that I have always been very adverse to the movement and consider it a great danger to Judaism.

Yours obediently,

47, Hamilton Terrace, N.W. **HOWARD J. WALFORD**

"Rejoicing in the Law."

חתני תורה ובראשית

The names of the חתני תורה ובראשית at the undermentioned synagouges have reached us:

Synagogue.	חת	ח״ב
Great	Mr. L. Deyong	Mr. J. Deyong
Bevis Marks	Mr. Isaac Genese	Mr. Abraham J. Mendoza
Lauderdale Road	Mr. Frank I. Afriat	Mr. Lionel Hassan
New	Mr. S. Gluckstein	Mr. Mark Cohen
Hambro'	Mr. Saul Solomons	Mr. M. Benjamin
Bayswater	Rev. I. Samuel	Mr. Sol Spiers
Central	Mr. Samuel Abrahams	Mr. P. Shifferblatt
St. John's Wood	Dr. S. A. Hirsch	Dr. D. Bradlaw
East London	Mr. B. J. Friend	Mr. L. Sweetman
North London	Mr. J. Robinson	Mr. L. Pollack
Dalston	Mr. A. Hart	Mr. J. Sacker
Hammersmith	Mr. M. Glaser	Mr. H. Fainlight
Hampstead	Rev. A. A. Green	Mr. Stuart M. Green
South Hackney	Mr. David Morris	Mr. Chas. Prager
Stoke Newington	Mr. J. Barkoff	Mr. E. Hyman
Brondesbury	Mr. J. Prag, J.P.	Mr. H. Scott
Western	Mr. S. Friedman	Mr. Z. Dessar
South East London	Mr. A. Fox	Mr. D. M. Cohen
Mildmay Park	Mr. Judah Moryoseph	Mr. Emanuel Moryoseph
Finsbury Park	Mr. E. Felsenstein	Mr. J. Roth
Poplar	Mr. S. Black	Mr. I. Cregor
Bow	Mr. D. Cohen	Mr. M. Cohen
Walthamstow	Mr. Tonfield	Mr. Golansky
West Ham	Mr. J. de Haas	Mr. A. Tattler
Golden Square	Rev. Mr. Landau	Mr. H. Odges
Great Alie Street	Mr. A. Solomons	Mr. A. Bendas
Commercial Road	Mr. A. Frank	Mr. L. Feinberg
Bethnal Green	Mr. S. Rappaport	Mr. I. Hershman
Commercial Road Talmud Torah.	Mr. B. Kassovsky	Mr. A. Grodzynsky
Zion Association	Dr. J. M. Salkind	Dr. S. Melamed
Wellington Road	Mr. A. Charatan	Mr. J. Hudes
Joel Emanuel's Almhouses	Mr. Abraham Prins	Mr. Lazarus Abraham
Sandy's Row	Mr. I. Lewis	Mr. G. de Vries
Great Garden Street	Mr. Israel Goldberg	Mr. Abraham Biss
Philpot Street	Mr. J. Polkofski	Mr. J. Simons
Princes Street	Mr. H. Goldberg	Mr. S. Wiseman
Fieldgate Street	Mr. M. Charkom	Mr. M. Weinberg
Mile End New Town	Mr. S. Jacobovitch	Mr. S. Hillman.
West End Talmud Torah	Mr. P. Kronish	Mr. N. Lubelsky
Vine Court	Mr. S. Rucheovitch	Mr. H. Jesnick
Spital Square	Mr. L. Gertler	Mr. M. Klein
Cannon Street Road (1st Minyan)	Mr. J. Korpinski	Mr. B. Bloomstein
Cannon Street Road (2nd Minyan)	Mr. H. Kauffman	Mr. T. Pinn
Brixton	Mr. H. Berlin	Mr. A. Landy
Jews' Temporary Shelter	Mr. J. Goldstein	Mr. S. A. Fishman
North London Beth Hamidrash	Mr. T. Klahr	Mr. A. Goldstein
Bow and Mile End	Mr. M. Courts	Mr. K. Rabinovitch
North East London Beth Hamedrash	Mr. Emanuel Posinsky	Mr. Moses Rich
Teesdale Street	Mr. M. Levy	Mr. A. Topper
Barrow-in-Furness	Mr. I. Lazarus Stoller	Mr. H. Moscow
Birkenhead	Mr. H. L. Cohen	Mr. M. Neiman
Blackpool	Mr. L. Morrison	Mr. M. Shaffer
Bolton	Mr. Maurice Shaffer	Mr. Mark Rubin
Bradford (New)	Mr. A. Maizels	Mr. M. Solberg
Darlington	Mr. S. Cohen	Mr. A. Richardson
Derby	Mr. Harris Lux	Mr. B. Serabski
Gateshead	Mr. S. Summerfield	Mr. A. M. Bell
Gateshead (United)	Mr. L. Caplan	Mr. M. Krantz
Glasgow (Garnethill)	Mr. Sam S. Samuel	Mr. Max Schapiro
Hanley	Rev. M. Bensky	Mr. B. Bloom
Hull (Western)	Mr. Jacob Goldstein	Mr. David Friedman
Leeds (New Briggate)	Mr. N. Heaps	Mr. N. Ginsberg
Leeds (Byron Street)	Mr. Jacob Bickler	Mr. Nathan Lefkovitch
Leeds (Zionist Association)	Mr. M. Sendar	Mr. M. Freedman
Leicester	Mr. H. Weinbaum	Mr. J. C. Thomas
Liverpool (New)	Mr. Arnold Bloom	Mr. Harris Fineberg
Liverpool (Central)	Rabbi M. A. Sukmanski	Mr. I. Carasov
Lurgan	Mr. F. Morris	Mr. Arn Herbert
Manchester (North)	Mr. David Rosenson	Mr. Marks Shiers
Manchester (Central)	Mr. P. Sumansky	Mr. S. Feathers
Manchester (Holy Law)	Mr. M. Mason	Mr. M. Rosen
Manchester (Rydal Mount)	Mr. B. Gold	Mr. H. Marks
Manchester (Hightown)	Mr. P. Mamlock	Mr. S. Mendel
Manchester (Strangeways)	Mr. B. Needoff	Mr. B. Rosenthal
Manchester (New)	Mr. Joseph Mossel	Mr. A. Hershberg
Manchester (Beth Hamidrash)	Mr. Nathan Shaffer	Mr. David Inglberg
Manchester (Higher Broughton)	Mr. Hermann Freeman	Mr. Raymon Balor
Manchester (Lower Broughton)	Mr. S. Harris	Mr. D. Wiseman
Manchester (Talmud Torah School)	Mr. G. Shaffer	Mr. I. Myer
Manchester (Home and Shelter)	Mr. S. Rosenbloom	Mr. S. Latter
Middlesbrough	Mr. L. Aronson	Mr. J. Myers
Middlesbrough (Beth Hamidrash)	Mr. J. Bergman	Mr. J. Wood
Newcastle-on-Tyne	Mr. Julius Neuenburg	Mr. Julius Cohen
Newport (Mon.)	Mr. S. D. Bloom	Mr. L. Cossick
Preston	Mr. S. Kaplan	Mr. M. Levi
Shields, North	Mr. Jacob Foster	Mr. Harry Ruddy
Shields, South	Mr. S. Levy	Mr. J. Levy
Sunderland	Rev. Dr. Salis Daiches	Rev. L. Muscat
Southend	Mr. S. Caplan	Mr. P. Sidney Jacobs
Southend and Westcliff	Mr. I. Zadnicoff	Mr. S. Spieler
West Hartlepool	Mr. Golt	Mr. S. Sayefskie

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Classical Honours, Oxon; Late Scholar and Prizeman of Wadham College, Oxford
Tutor for ten years to the sons of Leopold de Rothschild, Esq.

ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

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TERM BEGAN ON MONDAY, SEPTEMBER 20TH.
PROSPECTUS ON APPLICATION.

5669—AND AFTER.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—The discussion on the above subject to which the proposed Ministers' Conference has given rise, opens up a field for debate, as wide as it is interesting, on a question closely affecting the most vital interests of the Jewish race, and although what has been written on the matter up till now can scarcely be described as being either very illuminating or particularly helpful, the recognition of the fact that there is such a thing as a problem is, undoubtedly, a step in the right direction. For where the existence of a serious defect is appreciated there is hope that endeavour towards improvement will follow, and, given an earnest desire to provide a remedy, ultimate success becomes a mere question of time and perseverance. But a hesitating and indefinite admission that something is wrong, that something ought to be done and that somebody or other ought to do it, valuable as it is in a way, will hardly suffice. Before any real good can be achieved there must be a correct diagnosis of the trouble and an exact location of its cause.

Of these two essential conditions the first presents comparatively little difficulty. The symptoms are fairly distinct and must be evident to the casual observer. Even the most optimistic will admit that the hold of the synagogue on Jewry in general, and Anglo-Jewry in particular, is loosening from day to day; the services are badly attended, the ceremonial performed in a perfunctory sort of manner, the sermon is listened to more out of respect to the preacher than of sympathy with what he has to say. The Sabbath and festival days are regarded as a tiresome interference with the ordinary routine of life and the necessity of observing them as a sacrifice to old and antiquated traditions, mechanical habits and, in some cases, to public opinion. As for the dietary laws and other laws and commandments—well, the least said about them the better. There are many other items one could mention, but the above is sufficient to indicate the nature of the trouble with unmistakeable clearness.

When, however, we come to the second of the two conditions, namely, to determine and define the cause of the evil, our task becomes less easy; for in attempting to trace an effect back to its cause there is always the danger of falling into errors which lead to wrong conclusions—with all their attendant consequences of fallacious theories, far-fetched speculation and consequent application of unsuitable, useless and even harmful remedies.

As if to illustrate what I say one of your correspondents, in a recent issue of the JEWISH CHRONICLE, suggests that the regrettable condition of affairs, which he rightly deplores, is to be attributed to a "lost interest in the Jewish faith." And with characteristic consistency and equal readiness he provides the remedy which, according to him, is to be found in "a more agreeable service, better attractions, etc., etc." Apparently it does not occur to him and to all those who hold similar views, that if the interest in the Jewish faith is really lost no attraction which human ingenuity might devise could do more than stave off the evil day for a little while. For, although a dead love may by the aid of artificial means be fanned into flame again, it will never possess that warmth and enthusiasm which alone can give it lasting life. They overlook the fact that the function of a synagogue is, not to provide attractions, but to supply a need; its purpose is, not to amuse and beguile, but to uplift and improve, and it can do neither the one nor the other unless we are ready to be uplifted and improved.

The fact is that what we suffer from is not so much a defective and unpalatable synagogue fare—although improvements in that direction might be useful—as a faulty religious appetite, a deranged spiritual digestion, and until the latter is restored to its normal condition all the highly-spiced dishes in the world will be of little avail. "Hunger is the best cook," is a homely saying, which applies to the synagogue as it does to the kitchen, and it is proved by the fact that while the squalid hut which serves as a house of prayer in a little Russian town is filled to overflowing, the magnificent temples of Western Europe remain cold and empty. Their classic beauty and seductive service are wasted on the unappreciative imagination of a few minyan-men.

No, Sir, what we really appear to have lost is not our interest in the Jewish faith but our understanding of it. It ceases to attract us because we are out of sympathy with it—out of sympathy because of a feeling of estrangement engendered by ignorance; ignorance of its ideals, its principles, its ethics, and of the beauty and loftiness of its spirit.

The fault, it is quite clear, lies in our education, or, to put it more correctly, in our lack of education. We are Jews by accident, and as such we bear our burdens with that dutiful resignation to fate which is characteristic of our race; but as regards any understanding of Judaism—I am afraid that the average congregant could be put to the blush by the most simple question. How then under such conditions can there be pride of race or religious and historic consciousness? How can either exist without knowledge and understanding?

There was a time when the attainment of the Barmitzvah was an event looked forward to with excitement and anticipation, when the eligibility for Minyan induced a sense of pride and importance and the putting on of Tephilin and reading of the first Maftir was performed with a spirit of intense exhilaration. In those days the celebration of the thirteenth birthday marked a new epoch in the life of a Jewish lad, it was his transition from the irresponsibility of childhood to the responsible state of religious manhood. Well, boys nowadays—particularly in England—also rejoice on their Barmitzvah day, but what a difference in their state of mind! to them it is only a release from the hateful task of learning their Hebrew lessons, a relief from the drudgery of uncongenial and detestable work. What wonder then that these boys when they grow into men bewail the lack of "attraction" in the synagogue service!

The future of Judaism lies in the hands of our children and upon their education will depend what that future shall be. It is to the proper discharge of that duty that the intelligence of all our best men should be directed; in this direction it is that our ministers can strike a mighty blow for the strengthening of our faith—if they will. Not attraction but instruction is the rock upon which the future of Judaism can be built up securely—not the perfunctory, half-hearted and dry-as-dust Sabbath afternoon class, with its well-meant but worthless lesson, but real, solid teaching, which shall impart a thorough knowledge and understanding of religious principles and Jewish history to every boy and girl, and which shall fortify them with that higher consciousness of life, which recognises in religion the only bulwark of civilisation, and in the Jewish religion the most purifying and powerful influence of all time. And if our spiritual leaders and guides who are meeting in conference soon can devise some means for initiating this great and valuable work, they will go down to posterity as the benefactors of their race.

Yours obediently,
Manchester. LOUIS KLETZ.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In the editorial comment, under the heading of the "Jewish Situation," upon the letter you did me the honour of inserting in your issue of the 24th ult., I admit you, Sir, made some pertinent observations. You consider, wrongly I think, that I underrated the importance of Russia and Roumania in the general situation of the race. In my letter, I think, I appreciated only too acutely the pathos and the tragedy of the whole situation. Only last week did we read in the newspapers of new injustices and prohibitions.

Regarding the progress of assimilation and indifferentism in this country, perhaps you have more justification for criticising my words. I attempted to convey the idea that the Jewish community in this country is still, in spite of abundant toleration, very *Jewish*. Incidentally my enthusiasm may have misled me. Certainly, assimilation itself is not nearly so great as the general indifferentism, and the whole matter seems a question of degree. I concede the point that the phrase "isolated exceptions" is exaggeration; and in all fairness the phrase needs qualification. Intermarriage is hardly a great force in the community; but it is progressive. This matter must be "nipped in the bud." When discussing your argument that toleration begets assimilation and indifferentism, I admitted its logic. Although agreeing with your contention, I thought, and still think, that assimilation and indifference do not grip Jewry to the extent that you feared. If your attitude was unduly pessimistic, mine, perhaps, was unduly optimistic. At all events, the editor of the JEWISH CHRONICLE is better able to judge Jewry's condition and outlook than my humble self.

In your last issue, a correspondent makes a rather vigorous rejoinder to my letter. I do not blame him for a rejoinder if it were needed; but I do blame him for the spirit in which his observations were made. Before I deal with his trenchant criticism, I should like to refer to a matter which is more humourous than otherwise. It may be remembered that a rather vitriolic correspondence took place in these columns in February last, under the heading of "'Dagonet' and Sunday Trading." A Mr. Sydney A. Moses, of King Edward Road, South Hackney, took the opportunity then of waxing sarcastic over a letter I wrote to the *Daily News*; and now, I, having the temerity to write to the JEWISH CHRONICLE, on its *résumé* of 5669, a Mr. Sydney A. Moseley, of the same address, thinks it his duty, in last week's letter, to complain of my daring to remark on the able review of the year published in the JEWISH CHRONICLE. I have come to the conclusion, after mature consideration, that these two rejoinders to my letters were written by one and the same person. The same all-conquering sarcasm, and the same lack of moderation are rampant in both letters.

In regard to Mr. Herbert Samuel's promotion, my remarks, I learn, were "hollow, weird and mocking!" What a strange assortment of unnecessary adjectives! The remarks were—"hollow"! because the advent of a Jewish Cabinet Minister "signified the general triumph of Jewish emancipation"; "weird!"—because of "the encouragement to Jewish progress in the country"; and "mocking"!—because "it illustrated also the inevitable result of Britain's generosity and level-headedness in her dealings with her Jewish subjects" (I quote my remarks). I leave your readers to judge.

Your correspondent asks whether Mr. Samuel's *political* advance also coincided with his *spiritual* advance. In my letter I felt elated because a conforming Jew attained Cabinet Ministership; but your correspondent retorts by denouncing Mr. Samuel's conformity. "Do we look upon our Anglo-Jewish celebrities, whom we puff and applaud [your correspondent evidently does not] as models for our Jewish young men to follow?" I shall not presume to answer this question. Fortunately, poor Mr. Herbert Samuel is not alone in this assault and battery. He has a companion in like distress. Your correspondent refers to "his colleague in the United States," and I presume he means Mr. Oscar Straus, lately appointed Ambassador to Turkey.

Your correspondent's remarks about the flagged Judaism in the community are interesting also. Judaism requires a medicine! Your correspondent has not made up a prescription. Like the true quack, he does not even so much as outline one. How is he going to rejuvenate this exhausted Judaism? It is very zealous to point out a weakness—but his words are wasted if he does not give us his cure. If Territorial Organisations (not Zionist Federations, I notice), Boys' Brigades and farcical Literary Societies are not required, what would your indefatigable correspondent substitute?

In a fine passage in a leaderette of your New Year's number you said:—

> . . . It is at this point, perhaps, that we stumble on the real malady of Anglo-Jewry. It lacks a lead from some strong and dominating personality. There seems to be no man of great mental and moral stature among us, able or willing to educate the community up to the new needs of the twentieth century, laying down the lines of future action, and adapting the communal resources and machinery to the end in view. Are there no men among us who who feel the community's needs and its opportunities a call worthy to be obeyed.

Have I good reason for thinking that your correspondent has thought over those words in a not entirely disinterested sense! Is your wish, Sir, to be fulfilled?

Yours obediently,
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Books and Bookmen

"Passages from the Bible."

Dr. J. G. Frazer is best known as the author of the "Golden Bough" and other great books on the history of primitive ideas and customs. His works have always revealed a sense for the beautiful in institutions, and above all in literature. He has the soul of a poet. When in June, 1895, he first published a volume of "Passages of the Bible chosen for their literary beauty and interest," his action was welcomed by multitudes who love the Bible for other reasons as well. It was obviously this book that occasioned the opening lines in Mr. Singer's sermon on "Micah's Ideal," preached in July, 1895. Mr. Singer said :

> Books of Selections are appearing, sometimes the basis of choice being literary beauty, sometimes religious import. The two qualities, however, are not separate. Excellence of style and dignity of contents frequently go hand in hand in the scriptures Hence it is that we welcome so cordially the new-born zeal for the literary study of the Bible. what we want is that the Bible shall be admired and loved. Let men enjoy its poetry, praise its eloquence, realise its artistic merits. Literary appreciation must carry with it moral appreciation ; its style cannot be admired without its contents becoming an inspiration.

A new edition of Dr. Frazer's book has now been published by Messrs. A. and C. Black. It has all the charm of the old edition ; it is somewhat enlarged and the notes are full of delightful touches. Of course, the book includes the New Testament as well as the Old. But the fresh point of greatest interest concerns the Hebrew Bible. In the preface to the first edition Dr. Frazer said "I know no Hebrew." In his second preface he tells us :- "Since the first edition of this book was published about fourteen years ago. I have read through the Old Testament in Hebrew, and my admiration of it has only been deepened by a closer acquaintance." Dr. Frazer, as his friends well know, has become an accomplished Hebraist, and his contributions to "Old Testament Folklore" have been among the first fruits of his new studies.

"The love of the Bible is not confined to those who accept its dogmas." But almost in the same spirit as Mr. Singer's comment, Dr. Frazer continues :

> Though many of us can no longer, like our fathers, find in its pages the solution of the dark, the inscrutable riddle of human existence, yet the volume must still be held sacred by all who reverence the high aspirations to which it gives utterance, and the pathetic associations with which the faith and piety of so many generations have invested the familiar words. The reading of it breaks into the dull round of common life like a shaft of sunlight on a cloudy day, or a strain of solemn music heard in a mean street. It seems to lift us for a while out of ourselves, our little cares and little sorrows, into communion with those higher powers, whatever they are, which existed before man began to be, and which will exist when the whole human race, as we are daily reminded by the cataclysms and convulsions of nature, shall be swept out of existence for ever. It strengthens in us the blind conviction, or the trembling hope, that somewhere beyond these earthly shadows, there is a world of light eternal, where the obstinate questionings of the mind will be answered and the heart find rest.

This passage, like the Book which it concerns, is, in Dr. Frazer's own language, "noble literature, and like all noble literature, is fitted to delight, to elevate, and to console."

The Targum to the Song of Songs.

Professor Hermann Gollancz has happily seen fit to reprint, in a separate volume, his translation of "The Targum to the Song of Songs." In this handy form the version ought to reach a wide circle. For this Targum takes a high place (both historically and intrinsically) in the allegorical exposition of Canticles. As Dr. Gollancz puts it : "This elaborate Aramaic paraphrase clearly favoured the view adopted in the Rabbinic Tradition, in which 'the beloved' is taken to mean 'God,' and 'the bride' to mean 'the Congregation of Israel' ; for his version from beginning to end excludes any *literal* interpretation of the Song. In a word, the Targumist handles the Song of Songs as an allegorical outline of Jewish history from the Exodus to the coming of the Messiah and the expected building of the third Temple."

Apart from this reason for recognising the importance of Dr. Gollancz's book, there is another ground for approving its appearance. The study of the Targum is making strides in England, where the value (exegetical and theological) of the Jewish Aramaic Version is becoming more and more realised. The English rendering will stimulate this growing interest. Needless to point out, the translation is excellent from the scholarly and literary points of view. The volume is within the reach of the slenderest purse: the price is only 1s. 6d. (the publishers are Messrs. Luzac, 46, Great Russell Street, W.C.).

Pharisaic Laws of Purification.

In the new number of the *Expository Times*, the Principal of Jews' College prints a paper which he read, earlier in the year, before the Theological Society in Cambridge. It deals with the onslaught made on the Pharisees in the Gospel of Mark (vii., 1-23). Dr. Büchler has often before maintained, as Mr. C. G. Montefiore did in his Hibbert Lectures, that many of the laws which to Christian critics seem so numerous or burdensome, "refer to priests, or to lay Jews during their stay in Jerusalem for the purpose of partaking of sacrificial meals, or those priests and those very few laymen in the provinces who kept their food in the highest degree of purity."

Dr. Büchler supports his contention with brilliant learning. Let the student compare Mark's "pots and pans" passage with the quotations given by Dr. Büchler (Tosefta Ahiloth xviii., 21, T. Jer. Shebiith vi., 36c, 35 and the rest), and he will be much struck by the new interpretation now suggested.

The matter is an important one. Most Christian historians draw an exaggerated picture of the ritual demanded of Jews in the early Pharisaic period. Dr. Büchler is doing a fine service in correcting this error. For the present, let us confine ourselves to his conclusion (p. 40) :—

> To sum up. By comparing with the earliest material about the laws and practices of levitical purification in rabbinical literature the several details in Mark's report in chap. vii., about the different kinds of purification practised in Galilee, we arrive at the following results :—
>
> The practice described by Mark can only have been that of priests, and not of lay Jews. The Pharisees, in the report of Mark, must have meant priests who had recently joined the ranks of the Pharisees, and had adopted the strict rules of purification instituted by the rabbis for priests in order to safeguard the levitical purity of the priestly dues.
>
> The rabbis were the authors and expounders of these laws, but they had no occasion to observe them themselves. It is due only to Mark's generalising statement about the actual and not at all general observance of the laws of purification that scholars have formed an utterly erroneous view of the extent to which the laws of purification were observed in Galilee and in Judæa in the times of Jesus. Although this is only a very small detail of religious observance, historical truth, not measuring and not weighing the importance of facts, requires us to correct our views of the observance of the laws of purification.

Dr. Büchler's latest effort to effect this correction will surely not fail of its aim. And a word of appreciation is due to Dr. James Hastings, the editor of the *Expository Times*, for his fairness and generosity in admitting this article in his periodical. He has not often had such good and original material to present, and his action is justified by the high quality of the essay.

I. A.

"Toleration" and "Persecution"—Two French Books.

In M. Jules Huret's new work "Berlin" (Paris, Eugène Farquelle) there are three chapters devoted to Jews and anti-Semitism. In order to be able to judge of the spirit in which they are written, it will suffice to note the initial statement : "When one has read 'Israel chez les Nations' by M. Leroy-Beaulieu it is no longer possible to be an anti-Semite. On the contrary, each page of this fine book inspires one with admiration and respect for the powerful, intelligent and vivacious people." M. Huret describes the situation of the Jews in Germany, their exclusion from the army, diplomacy, judicial functions and from high Berlin society, in spite of the cordial sentiments of the Emperor towards certain distinguished Jews such as Ballin, James Simon and Rathenau. The author also sets forth the charges made against the Jews which are the stock calumnies of the anti-Semitic Press in every country, and he puts into the mouth of the Jew an eloquent reply to these numerous accusations, which is, no doubt, his own opinion on the question.

In "Dans les Cachots de Nicolas II." (Paris, Dujarric), the celebrated Russian revolutionary, Gregouri Guerchouri, who died last year, describes his detention in Russian prisons and his escape from Schlüsselburg. From beginning to end, it is a narrative of the most poignant interest. He was once offered a pardon, but he refused it both as a revolutionary and as a Jew, and to those who proposed it to him he made this proud statement : "I am a Jew. You allege that the Jews always make efforts to escape danger through cowardice. Very well! An opportunity will be given you to see an example of Jewish cowardice. You allege that the Jews only know how to foment disturbances ; you will see whether they know how to die. Tell this to your Plehve ; let him do his job. My work is done."

An interesting story of the extraordinary experience of an English journalist at the Court of the new Sultan of Morocco will be published by Messrs. Smith, Elder an Co. early this month under the title "With Mulai Hafid at Fez." Sent out as special correspondent at a time when the country was in a state of anarchy and civil war, the author, Mr. Laurence Harris, F.R.G.S., successfully reached Fez after many hardships. Mulai Hafid cordially welcomed him, and he enjoyed privileges accorded to no other Europeans, after a cowardly attack by native soldiers which nearly cost him his life. He quitted Fez to make a rapid and plucky journey through a dangerous country. His previous long sojourn in Morocco, when he made many visits to the unknown regions of the Atlas mountains, enabled him to perform his journey in safety. The book gives a vivid picture of the life and customs of this strange and unknown country of Morocco, and reads more like a novel than a book of travel. The exceptional privileges accorded Mr. Harris at Fez, and his years of experience in studying the natives, have enabled him to speak with authority on the subject, with which he is perfectly at home. The volume is illustrated by a frontispiece in colour, and 24 pages of black and white illustrations.

On November 6th will appear No. 1 of a new musical periodical, entitled, *Euterpe* or the Musical Quarterly. It will be edited by Louis A. Klemantaski and Dudley F. Davis.

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Reb Sender's Waterloo.

By HALITVACK.

Sender, the *Melamed*, belonged to an old-world aristocracy, which affected long blue cotton stockings and knee-breeches, and occasionally walked through the street in velvet skull-cap. Sender always looked as if he had come fresh from the bath. The collar of his white under-shirt fell deep over his closely-buttoned vest, and the tail of a large spotted handkerchief hung low from the back pocket in his black cashmere frock-coat. When Sender was very pleased with himself and the world, he could be seen about the streets of Pavonda smoking his great pipe, which he carried horizontally at arm's-length. At least twice a year Sender could be seen with his long pipe, and that was the first week after the Passover and after Succoth, the opening of the summer and the winter terms, respectively, when he was getting together his *Knellung*. It was then Sender grew most keenly conscious of his transcendant merits as a *Melamed*. He was the prince of the *Melamdim*; and that was most surely evidenced by the demand in which he was held by the very best families in town during the seasons mentioned. Sender was called "Reb" in the third person. His dignity of manner alone would have ensured that distinction for him. But he was also a man of great erudition; and was famed for his talent to impart it to others. He was a born pedagogue. It was an achievement for a boy to belong to Sender's *Cheder*. It gave a boy a certain standing in his own little world; and it made him an object of envy for yet another reason. It was well-known that Sender had no temper. He never smacked you in the face, nor thumped you with his knuckles between your ribs or shoulders, nor lifted you by the ear-locks up as high as the ceiling, as other *Melamdim* did. He never even pinched. He just touched you on the cheek with the back of his two fingers, and sometimes only the one, and said "*Shegetz!*" to you, and asked you to be better the next time. It was whispered, though, that Sender had some peculiar ways of his own in the matter of initiating fresh boys at the beginning of the term; but nobody seemed able to tell exactly what that might be. Perhaps it was only a false rumour, created by jealous rivals, to discourage boys from flocking to Sender's *Cheder*.

But by all accounts, the diplomacy failed in its object. The brightest hope in the life of the tiny Pavondian was to belong some day to Sender's *Cheder*.

It was with no small measure of delight that towards the end of the Passover Mayer received the command of his father, Rabbi Azriel, to go to Reb Sender, and tell him that "the *Tattë* requested that he be so good as to exert himself and step over to the house." Mayer scarcely dared divine the ultimate aim of that message. He was barely eight years old, and Sender's boys, as a rule, were all in the neighbourhood of Bar Mitzvah, or beyond it. Still, Mayer was none too slow to remember that he was a choice youngster and possessed an open cranium—all the big people in town said so.

Mayer found Hessel Artzigs before him in Sender's house; and as Sender prepared to comply with Rabbi Azriel's request, he bid the two boys remain together where they were till he came back.

When Sender returned, he subjected the two youngsters to a rigorous catechising in their "learning," and having tested their intelligence generally, he told them that as soon as the *Cheder* opened, after *Yomtof*, he would have them formed into a separate class all to themselves. Hessel and Mayer now prepared to go, but—not yet.

"Wait," Sender said, viewing them both up and down with severe eye. Sender was a rare disciplinarian, though as already hinted, he never did any hard hitting. "Be it known to you both, Hesskë and Mayerkë, that from this day out I am your *Rebbë*, and you are my pupils. You have got to obey me in all things and have a dread of me at all times, whether in *Cheder*, or at home, or abroad. You must do all I bid you and ask no questions and tell no tales. And I will have you remember all this well."

Thereupon he broke off two thin, straight strads from the birch-twig broom in the corner, and aimed a look of silent deliberation at Hessel.

"Hesskë," he said presently, "you are the older by nearly two years—you first. Hold out your hand—so!

Trembling and half stupified, Hessel obeyed.

Sender stretched his arm high above his head, as if intending to bring down his hand with all his strength. But when it finally did come down, Hessel scarcely felt the touch of the twigs on the palm of his hand.

"Come and kiss the twigs," was Sender's next command, which Hessel most readily obeyed.

"Now you, Mayerkë," Sender said, "you are a bold little boy, and I have got to hit you hard on a truth."

"I am not a bold little boy," Mayer whimpered, with downcast eyes.

"What! you dare to speak against me! you are a right bold boy, and I must hit you hard twice—hold your hand."

"Mayer set his teeth and prepared for the ordeal. But the result was the same as in the case of Hessel, only in addition he received a right fatherly pinch on his plump little cheek, Sender muttering to himself the while, "*Shegetzel.*"

"Come, kiss the twigs now," Sender commanded in the end.

But there was no response. Mayer looked sullen and rebellious. He made no move.

"Kiss the twigs!" Sender repeated, with increased severity, bringing them close to Mayer's lips.

"I can't kiss them," Mayer answered, with a spasmodic jerk of the shoulder.

Sender now took Mayer's hand and brought down the twigs upon it in real earnestness.

"Kiss—I bid you!" he said once more, again presenting the twigs to Mayer's lips.

"I won't, I won't!" Mayer cried, almost hysterically, jumping away and rubbing his hand against his hips.

"Come with me, then," Sender said, with a strange calm, after viewing Mayer critically for some moments. "Heskë," he added, turning around, "you can go home now."

He led Mayer by the hand all the way, till the two stood before Rabbi Azriel.

"Rabbi," Sender began, in his most serious accents, "have no ill upon me, but I have brought you back your boy. I cannot undertake to be his Rebbë."

Rabbi Azriel looked from one to the other in great surprise. Was it possible that Sender had found Mayer's intellect so keen that he required another master of even wider and more profound erudition than Sender himself?

"Will you be so good, perhaps, as to explain it to me?" the Rabbi begged gently.

"May you live and keep in health, Rabbi, crown," Sender answered, "but I wish you would not ask me."

"*Steitz!*" Rabbi Azriel exclaimed with new concern, apprehending something unpleasant

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"Rabbi," Sender returned with great reluctance, "I am not complaining; I have no claims against you, *Cholilë*, or your son, but to speak the truth, he has over-mastered me, overpowered me, humiliated me—your boy Mayerkë has, and it would not be fitting for me to remain his Rebbë. More do not ask me, I beg you, Rabbi."

"Come hither, you little ploughboy, you," Rabbi Azriel said to Mayer, in that pleasant raillery which he adopted at moments when his son stood in especial favour with him, "tell me what has Reb Sender been doing with you there."

Sender had gone, and now Mayer told his father the whole story, from beginning to end. The father's face changed several times, as he felt disillusioned, amused, pleased and annoyed in turn.

"And why would you not kiss the twigs?" he asked, half-curious.

"Oh, how could I kiss the twigs I was spanked with!" Mayer returned with deep disgust.

"But you say they did you no harm."

"That would not have worried me. I had much rather they had hurt me a hundred times."

"Was it proper to disobey and defy your Rebbë?"

"He was not my Rebbë yet. He has taught me nothing. He only overheard me a little from what I had learned from my Rebbë Asher."

"Go, you are a *Shegetz*, a *youngetz*, and don't let me see you again till you come to tell me that you are sorry," were the father's final words, as he pointed his forefinger to the door of his study.

A little later Rabbi Azriel was having a visit from Artzigs, the father of Hessel.

"Did you ever hear in your life, Rabbi!" Artzigs began, shrugging his wide shoulders, a half-amused, half-disappointed look in his deep-set eyes. "Our Reb Sender, may he keep in health, is quite an oddity. I had it all arranged with him to take my Heskë for the coming term—if it please the Name—and just awhile ago he comes to tell me that he could not have my boy on any consideration; and when I pressed him hard to tell me the reason, all he would say was that my boy Hesskë had been witness to his humiliation by some other boy, and that he could not now think of housing either the one or the other of the two boys. It is my Hesskë that told me the whole story afterwards. Really, it is to laugh; but in the meantime what does one do for a Rabbi for the boy? Reb Sender *is* after all the only *Melamed*!"

Rabbi Azriel sat with his head on his hand; his eyes bent abstractedly on the white cloth which had never once been removed from his table since Passover eve.

"I have to ask you to be so good as to forgive me, Reb Artzigs," he said presently, standing up with hands folded in penitence." It is through my fault that your boy has been sent back to you.

"Rabbi *Steitz*!" Artzigs cried, jumping up, overwhelmed by the Rabbi's attitude and ashamed of himself. Believe me, Rabbi, I give every credit to your boy."

"A health in you, what say you!" the Rabbi reproved him mildly, sitting down. "It is not good in these days to encourage boys to stand up against their elders, and a Rebbë at that."

"The Creator, blessed be He, save and guard," Artzigs hastened to explain himself; "I would not dream of it, and that is not what I meant. But I think it shows, on the part of your boy, a quickness of perception and a profundity that should gladden a father's heart. He goes to the very root of the thing, and does it on the spot. He submitted to being chastised without a word, because he knows that it is part of a boy's school life, and it would not degrade him, but when it came to kissing the twigs he saw the humiliation of it at once, and he felt it."

"Nu," returned Rabbi Azriel, in a dreamy sort of way, wrinkling up his forehead, "in our wicked time it is not to be wished for boys to be too keen and searching. You can tell me my boy is promising to become great in learning; that is true, and I know it; but wish him, Reb Artzigs, wish him to grow up an honest Yid."

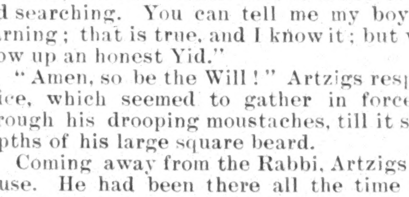
"Amen, so be the Will!" Artzigs responded fervently, in his heavy bass voice, which seemed to gather in force and volume as it came rolling through his drooping moustaches, till it slowly lost itself somewhere in the depths of his large square beard.

Coming away from the Rabbi, Artzigs met Mayer standing in front of the house. He had been there all the time trying to find out whether he was going to be sorry, as his father had bid him. Artzigs now gave Mayer a pinch in the cheek. Mayer looked up, and he thought Artzigs looked mighty pleased with himself. Mayer was quick in his deductions. The conversation between the two old gentlemen must have centred largely round himself; and it boded well for him, since Artzigs seemed so elated. Mayer ventured to walk into his father's study.

"Nù," the father said, "are you sorry?"

"I have been already a lot sorry for what Reb Sender wanted me to do; and I am sorry also for what I could not do, but not so much."

"Nu, let it be," Rabbi Azriel said, "Now you be a good boy for the future. Go and fetch me Hessel Artzigs. I want you both. I am going to be myself Rebbë of the two of you."



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The Administration of the Aliens Act.

The Appeal Board has had little of late to engage its attention, for after a lapse of six weeks it assembled last Wednesday week at Great Tower Street to hear the cases of only two would-be immigrants. The Board consisted of Mr. John Williams in the Chair, Mr. Carl Stettauer and Mr. Bailward.

The first case was that of MARX MANZEL, a butcher, of Groningen, Holland. The Immigration Officer stated that he had come here to seek employment. Although the appellant had produced an address of a firm where he said he could obtain employment, enquiries elicited the fact that the firm could not give Manzel any work.

FRANZ MAYER, the second appellant who had accompanied Manzel, the Officer stated was also a butcher, and had come here for the same purpose as Manzel. He had only 22s. in his possession, and was also without an offer of employment.

The Board, after considering both appeals together, decided to refuse appellants admission to land.

Provision of a London Receiving House.

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The programme for the seventh week of the Promenade Concerts at the Queen's Hall contained several interesting items. One was produced on Tuesday evening week and was one of the few new works by English composers down for performance during the season. The work in question was by Mr. Hubert Bath, and was described as "Two Sea Pictures," "Sea-Shell" and "Aindah." Both works made a good impression, and showed that the composer had definite ideas suggested by the two poems on which the work is based, and could clearly convey those impressions to his hearers. The work, of course, was very finely played by the orchestra. Another first performance during the week was that of a new suite "Svanehvit," by the Finnish composer Jan Sibelius, whose "Finlandia" is now an established favourite. The new suite is arranged from the incidental music recently written for the revival of Strindberg's fairy-play "Swan-white." The composer has cleverly suggested a fairy-like atmosphere, and the work is very delicate throughout. On the Thursday night a Concert overture by Mr. Oskar Borsdorf (a son of the well-known player, and himself a member of the Queen's Hall Orchestra), was produced with success. The orchestration is remarkably clever, considering the composer's youth. Judged by the enthusiastic reception accorded to the performance of Bach's third Brandenburg Concerto in G last week it would seem that there is still a chance for Bach, as Richter once said of Mozart. The appreciation of the audience was so pronounced that it was impossible to proceed with the next item on the programme till Mr. Wood granted a repetition of the performance. In view of this success, and as a result of the numerous requests that were since received for a further performance of the work, it was included in last Tuesday evening's programme.

This season the London public will have the opportunity of hearing a talented pianist in the person of Miss Herline von Pathy, who has already met with considerable success in Vienna and Budapest.

Mr. Daniel Mayer has persuaded Signor Sammarco, the famous baritone, to give a recital at the Bechstein Hall on the 29th inst. The musical public will have the exceptional opportunity of hearing him in a programme of various operatic arias.

The successful American comedy "Mrs. Wiggs of the Cabbage Patch," is paying its first visit to the Alexandra Theatre, Stoke Newington, this week. Since it left Terry's Theatre, it has been playing continuously in the provinces and in the suburbs and still remains a strong attraction. The play is being performed by the entire London company.

In the present state of the political atmosphere, the Vedrenne-Barker revival of Bernard Shaw's "John Bull's other Island" at the Coronet Theatre is particularly opportune. The capital cast which has been playing to crowded houses includes Mr. Nigel Playfair as the blatant, all-conquering Liberal, Broadbent, and Miss Bridget O'Dempsy who scores a big personal triumph in the sympathetic and tender character of Nora. Mr. W. Poel is excellent as ever in the somewhat trying part of Keegan. The author's sneer at the patriotic Anglicised German Jew remains, but we do not make the mistake of regarding Mr. Shaw seriously.

Mr. Michael Michalowicz, the blind pianist who is a native of Warsaw, will give a pianoforte recital—his first in this country—at the Memorial Hall, Manchester, on Wednesday, the 13th inst. He has given recitals with much success in Russia, Germany and Scandinavia. He was a pupil of Professors Reisenauer and Jadassohn at the Leipsic Conservatoire, where he took his diploma.

The forty-fourth season of Messrs. Boosey's London Ballad Concerts commenced last Saturday with a very attractive concert at the Royal Albert Hall. This was Mr. John McCormack's only appearance here before he starts for America. Many popular vocalists appeared and, as usual, encores were frequent.

A considerable audience assembled last Saturday at the Queen's Hall to welcome Herr Kreisler back to London. From an artistic point of view his success was undoubted, for on this occasion Herr Kreisler appeared both as composer and executant, one of his works, a brilliant Caprice-Viennois, being demanded again, while his other composition, a spirited and clever Tambourin Clunois, was no less appreciated. Solos by Handel and Pugnani were rendered with all the refinement and exquisite neatness which always characterised his playing, and lesser works by Debussy, Saint-Saëns, Boccherini, etc., were also introduced, though some of these (notably the Havanaise of Saint-Saëns) seemed to lack inspiration. The inclusion of Wieniawski's much-played 2nd Polonaise was rather an unnecessary incursion into the realms of the "hackneyed" for an artist of Kreisler's standing, but perhaps the introduction of a new suite for violin and piano by Mr. York Bowen was designed to balance it. The latter is a cleverly-written but strikingly unoriginal piece of work, with an easy flow and a vague flavour of Debussy and of Cæsar Franck about it that could only be spiritualised into daintiness by the fascination of Herr Kreisler's treatment.

Miss Esmé Beringer (the well-known actress) who has just finished a starring engagement at the Palace Theatre of Varieties, Shaftesbury Avenue, has appointed Mr. Nathan P. Haimsohn, of Stafford Street, Old Bond Street, to be her sole agent, and he has booked her to appear at the Metropolitan Music Hall, Edgware Road, on November 15, in a powerful melodramatic sketch written by Mr. Morley Roberts. Miss Beringer will be assisted by Mr. H. A. Saintsbury.

All lovers of music should make a point of hearing the Russian Balalaika Court Orchestra at the Coliseum. Their repertoire consists chiefly of Russian Folk tunes, and the quaintness of the instruments as well as the charm of their performance combine to make their turn one of the most attractive now before the public.

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Cure any IRRITATION or SORENESS of the THROAT
Relieve the HACKING COUGH in CONSUMPTION.
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Home of Rest for Horses.

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TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Will you kindly allow me to make an appeal on behalf of the "Home of Rest for Horses" through the medium of your columns. This institution, which does a most useful work in giving rest, and veterinary treatment when necessary, to horses whose owners are not in a position to supply these wants, has now a place of its own at Cricklewood, N.W.

There is, however, a very considerable debt which we are most anxious to pay off, so that the Home may pursue and extend its work free from any encumbrance.

I shall be very glad to receive and shall gratefully acknowledge, any contributions that may be sent to me.

Yours obediently,
WINIFRED PORTLAND.
Welbeck Abbey, Worksop, Notts.

LONDON COLLEGE OF MUSIC, GT. MARLBOROUGH STREET, W.
Patron: His Grace The Duke of Leeds.
LOCAL EXAMINATIONS, 1909 (London Centre.
The next Examination in Pianoforte Playing, Violin, Singing, Theory, and all branches of Music will be held at the College in DECEMBER, when Certificates will be granted to successful candidates. The last day of entry is November 15th. The Higher Examination for the Diplomas of Associate (A.L.C.M.) Licentiate (L.L.C.M.), and the Teachers' Diploma (L.C.M.), are also held in December.
Syllabus for 1909, Forms of Entry, etc., from T. WEEKES HOLMES, Secretary.

Entertainments.

BOROUGH THEATRE,
STRATFORD, E.
Nightly at 7.30.
Monday, October 11,
"WHEN KNIGHTS WERE BOLD."
Monday, October 18,
"THE PRISONER OF ZENDA."
Matinée every Wednesday at 2.30.
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DALSTON THEATRE,
DALSTON JUNCTION
This week,
"THE PRISONER OF ZENDA."
Next week,
"EAST LYNNE."
Matinée every Thursday at 2.30.
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Saturday, First House at 6.20.
Prices from 2d. to 1s.
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CIRCUIT.
Manager - Mr. Frederick Baugh
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Twice Nightly, 6.30 and 9.10.

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Twice Nightly, 6.30 and 9.10.
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EVERY EVENING at 8.
Matinées Wed. and Sat. at 2.30.
"THE PROUD PRINCE,"
A Poetical and Romantic Drama, by Justin Huntly McCarthy.
Box-office, 10—10.
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Every Evening, at Eight, The
MUSICAL MARTIANS,
A New Musical Comedy, and the American State Band of the National Guard. 50 performers and soloists. Reserved seats, 7s. 6., 5s., 3s.; unreserved, 2s. Box office open 10—10. Tel. 2315.
1000 seats at One Shilling.

QUEEN'S HALL.
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Nightly, at 8 (until Oct. 23rd).
THE QUEEN'S HALL ORCHESTRA.
Tickets, 1/-, 2/-, 3/-, 5/-. **Usual agents:** Chappell's Box Office, Queen's Hall. Full programmes for the entire season from The Queen's Hall Orchestra (Ltd.), 320, Regent-street, W.
ROBERT NEWMAN, Manager.

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EVERY SUNDAY at 3.30.
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Conductor—Mr. HENRY J. WOOD.
Full programmes for the entire season of the Sunday Concert Society, 320, Regent-street, W.
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Lower Seymour-street, W.
SYBIL MARSDEN
DRAMATIC RECITAL,
Monday Evening, Oct. 18, at 8.30. Songs by Mr. JOHN KENNEDY.
Tickets, 7/6 and 5/- (reserved), 2/6 and 1/- (unreserved) from Miss Sybil Marsden, 82, Redcliffe gardens, S.W., and the box office Steinway Hall.

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"Rabbi," Sender returned with great reluctance, "I am not complaining; I have no claims against you, *Cholilë*, or your son, but to speak the truth, he has over-mastered me, overpowered me, humiliated me—your boy Mayerkë has, and it would not be fitting for me to remain his Rebbë. More do not ask me, I beg you, Rabbi."

"Come hither, you little ploughboy, you," Rabbi Azriel said to Mayer, in that pleasant raillery which he adopted at moments when his son stood in especial favour with him, "tell me what has Reb Sender been doing with you there."

Sender had gone, and now Mayer told his father the whole story, from beginning to end. The father's face changed several times, as he felt disillusioned, amused, pleased and annoyed in turn.

"And why would you not kiss the twigs?" he asked, half-curious.

"Oh, how could I kiss the twigs I was spanked with!" Mayer returned with deep disgust.

"But you say they did you no harm."

"That would not have worried me. I had much rather they had hurt me a hundred times."

"Was it proper to disobey and defy your Rebbë?"

"He was not my Rebbë yet. He has taught me nothing. He only overheard me a little from what I had learned from my Rebbë Asher."

"Go, you are a *Shegetz*, a *youngetz*, and don't let me see you again till you come to tell me that you are sorry," were the father's final words, as he pointed his forefinger to the door of his study.

A little later Rabbi Azriel was having a visit from Artzigs, the father of Hessel.

"Did you ever hear in your life, Rabbi!" Artzigs began, shrugging his wide shoulders, a half-amused, half-disappointed look in his deep-set eyes. "Our Reb Sender, may he keep in health, is quite an oddity. I had it all arranged with him to take my Heskë for the coming term—if it please the Name—and just awhile ago he comes to tell me that he could not have my boy on any consideration; and when I pressed him hard to tell me the reason, all he would say was that my boy Hesskë had been witness to his humiliation by some other boy, and that he could not now think of housing either the one or the other of the two boys. It is my Hesskë that told me the whole story afterwards. Really, it is to laugh; but in the meantime what does one do for a Rabbi for the boy? Reb Sender *is* after all the only *Melamed*!"

Rabbi Azriel sat with his head on his hand; his eyes bent abstractedly on the white cloth which had never once been removed from his table since Passover eve.

"I have to ask you to be so good as to forgive me, Reb Artzigs," he said presently, standing up with hands folded in penitence." It is through my fault that your boy has been sent back to you.

"Rabbi *Steitz*!" Artzigs cried, jumping up, overwhelmed by the Rabbi's attitude and ashamed of himself. Believe me, Rabbi, I give every credit to your boy."

"A health in you, what say you!" the Rabbi reproved him mildly, sitting down. "It is not good in these days to encourage boys to stand up against their elders, and a Rebbë at that."

"The Creator, blessed be He, save and guard," Artzigs hastened to explain himself; "I would not dream of it, and that is not what I meant. But I think it shows, on the part of your boy, a quickness of perception and a profundity that should gladden a father's heart. He goes to the very root of the thing, and does it on the spot. He submitted to being chastised without a word, because he knows that it is part of a boy's school life, and it would not degrade him, but when it came to kissing the twigs he saw the humiliation of it at once, and he felt it."

"Nu," returned Rabbi Azriel, in a dreamy sort of way, wrinkling up his forehead, "in our wicked time it is not to be wished for boys to be too keen and searching. You can tell me my boy is promising to become great in learning; that is true, and I know it; but wish him, Reb Artzigs, wish him to grow up an honest Yid."

"Amen, so be the Will!" Artzigs responded fervently, in his heavy bass voice, which seemed to gather in force and volume as it came rolling through his drooping moustaches, till it slowly lost itself somewhere in the depths of his large square beard.

Coming away from the Rabbi, Artzigs met Mayer standing in front of the house. He had been there all the time trying to find out whether he was going to be sorry, as his father had bid him. Artzigs now gave Mayer a pinch in the cheek. Mayer looked up, and he thought Artzigs looked mighty pleased with himself. Mayer was quick in his deductions. The conversation between the two old gentlemen must have centred largely round himself; and it boded well for him, since Artzigs seemed so elated. Mayer ventured to walk into his father's study.

"Nu," the father said, "are you sorry?"

"I have been already a lot sorry for what Reb Sender wanted me to do; and I am sorry also for what I could not do, but not so much."

"Nu, let it be," Rabbi Azriel said, "Now you be a good boy for the future. Go and fetch me Hessel Artzigs. I want you both. I am going to be myself Rebbë of the two of you."

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The Administration of the Aliens Act.

The Appeal Board has had little of late to engage its attention, for after a lapse of six weeks it assembled last Wednesday week at Great Tower Street to hear the cases of only two would-be immigrants. The Board consisted of Mr. John Williams in the Chair, Mr. Carl Stettauer and Mr. Bailward.

The first case was that of Marx Manzel, a butcher, of Groningen, Holland. The Immigration Officer stated that he had come here to seek employment. Although the appellant had produced an address of a firm where he said he could obtain employment, enquiries elicited the fact that the firm could not give Manzel any work.

Franz Mayer, the second appellant who had accompanied Manzel, the Officer stated was also a butcher, and had come here for the same purpose as Manzel. He had only 22s. in his possession, and was also without an offer of employment.

The Board, after considering both appeals together, decided to refuse appellants admission to land.

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The Carl Rosa Opera Company will start a four weeks' season of opera in English at Covent Garden Theatre, on the 18th inst. The orchestra, chorus and ballet will number 200, and will be augmented by the regular members of the Covent Garden Orchestra and Ballet. The scenery and properties of the Opera House will be used. Mr. Walter Van Noorden is musical director.

Mr. Landon Ronald had a hearty reception from a large audience at the Royal Albert Hall last Sunday, when he appeared at the desk to conduct the first concert of the winter session given by the New Symphony Orchestra. The orchestra rendered an excellent account of themselves in the overture to "Oberon," Edward German's "Welsh Rhapsody," of which they gave a very spirited performance, and in the famous "Marche Hongroise" from Berlioz's "Damnation de Faust." They fully maintained their high reputation. Mlle. Alice Verlet made a very successful rentrée in songs from "Il Flauto Magico" and "Le Cid." Master Eddy Brown was the solo violinist. His first appearance in this country had been awaited with interest, and his playing amply testified that the reports of his performances elsewhere had by no means been exaggerated. Early opportunities will be afforded of hearing him again. Mr. Hilton Carter, the Manager of the Albert Hall, is to be congratulated on an auspicious opening of his new season.

The programme for the seventh week of the Promenade Concerts at the Queen's Hall contained several interesting items. One was produced on Tuesday evening week and was one of the few new works by English composers down for performance during the season. The work in question was by Mr. Hubert Bath, and was described as "Two Sea Pictures," "Sea-Shell" and "Aindah." Both works made a good impression, and showed that the composer had definite ideas suggested by the two poems on which the work is based, and could clearly convey those impressions to his hearers. The work, of course, was very finely played by the orchestra. Another first performance during the week was that of a new suite "Svanehvit," by the Finnish composer Jan Sibelius, whose "Finlandia" is now an established favourite. The new suite is arranged from the incidental music recently written for the revival of Strindberg's fairy-play "Swan-white." The composer has cleverly suggested a fairy-like atmosphere, and the work is very delicate throughout. On the Thursday night a Concert overture by Mr. Oskar Borsdorf (a son of the well-known player, and himself a member of the Queen's Hall Orchestra), was produced with success. The orchestration is remarkably clever, considering the composer's youth. Judged by the enthusiastic reception accorded to the performance of Bach's third Brandenburg Concerto in G last week it would seem that there is still a chance for Bach, as Richter once said of Mozart. The appreciation of the audience was so pronounced that it was impossible to proceed with the next item on the programme till Mr. Wood granted a repetition of the performance. In view of this success, and as a result of the numerous requests that were since received for a further performance of the work, it was included in last Tuesday evening's programme.

This season the London public will have the opportunity of hearing a talented pianist in the person of Miss Herline von Pathy, who has already met with considerable success in Vienna and Budapest.

Mr. Daniel Mayer has persuaded Signor Sammarco, the famous baritone, to give a recital at the Bechstein Hall on the 29th inst. The musical public will have the exceptional opportunity of hearing him in a programme of various operatic arias.

The successful American comedy "Mrs. Wiggs of the Cabbage Patch," is paying its first visit to the Alexandra Theatre, Stoke Newington, this week. Since it left Terry's Theatre, it has been playing continuously in the provinces and in the suburbs and still remains a strong attraction. The play is being performed by the entire London company.

In the present state of the political atmosphere, the Vedrenne-Barker revival of Bernard Shaw's "John Bull's other Island" at the Coronet Theatre is particularly opportune. The capital cast which has been playing to crowded houses includes Mr. Nigel Playfair as the blatant, all-conquering Liberal, Broadbent, and Miss Bridget O'Dempsy who scores a big personal triumph in the sympathetic and tender character of Nora. Mr. W. Poel is excellent as ever in the somewhat trying part of Keegan. The author's sneer at the patriotic Anglicised German Jew remains, but we do not make the mistake of regarding Mr. Shaw seriously.

Mr. Michael Michalowicz, the blind pianist who is a native of Warsaw, will give a pianoforte recital—his first in this country—at the Memorial Hall, Manchester, on Wednesday, the 13th inst. He has given recitals with much success in Russia, Germany and Scandinavia. He was a pupil of Professors Reisenauer and Jadassohn at the Leipsic Conservatoire, where he took his diploma.

The forty-fourth season of Messrs. Boosey's London Ballad Concerts commenced last Saturday with a very attractive concert at the Royal Albert Hall. This was Mr. John McCormack's only appearance here before he starts for America. Many popular vocalists appeared and, as usual, encores were frequent.

A considerable audience assembled last Saturday at the Queen's Hall to welcome Herr Kreisler back to London. From an artistic point of view his success was undoubted, for on this occasion Herr Kreisler appeared both as composer and executant, one of his works, a brilliant Caprice-Viennois, being demanded again, while his other composition, a spirited and clever Tambourin Clunois, was no less appreciated. Solos by Handel and Pugnani were rendered with all the refinement and exquisite neatness which always characterised his playing, and lesser works by Debussy, Saint-Saëns, Boccherini, etc., were also introduced, though some of these (notably the Havanaise of Saint-Saëns) seemed to lack inspiration. The inclusion of Wieniawski's much-played 2nd Polonaise was rather an unnecessary incursion into the realms of the "hackneyed" for an artist of Kreisler's standing, but perhaps the introduction of a new suite for violin and piano by Mr. York Bowen was designed to balance it. The latter is a cleverly-written but strikingly unoriginal piece of work, with an easy flow and a vague flavour of Debussy and of Cæsar Franck about it that could only be spiritualised into daintiness by the fascination of Herr Kreisler's treatment.

Miss Esmé Beringer (the well-known actress) who has just finished a starring engagement at the Palace Theatre of Varieties, Shaftesbury Avenue, has appointed Mr. Nathan P. Haimsohn, of Stafford Street, Old Bond Street, to be her sole agent, and he has booked her to appear at the Metropolitan Music Hall, Edgware Road, on November 15, in a powerful melodramatic sketch written by Mr. Morley Roberts. Miss Beringer will be assisted by Mr. H. A. Saintsbury.

All lovers of music should make a point of hearing the Russian Balalaika Court Orchestra at the Coliseum. Their repertoire consists chiefly of Russian Folk tunes, and the quaintness of the instruments as well as the charm of their performance combine to make their turn one of the most attractive now before the public.

Home of Rest for Horses.

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TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Will you kindly allow me to make an appeal on behalf of the "Home of Rest for Horses" through the medium of your columns. This institution, which does a most useful work in giving rest, and veterinary treatment when necessary, to horses whose owners are not in a position to supply these wants, has now a place of its own at Cricklewood, N.W.

There is, however, a very considerable debt which we are most anxious to pay off, so that the Home may pursue and extend its work free from any encumbrance.

I shall be very glad to receive and shall gratefully acknowledge, any contributions that may be sent to me.

Yours obediently,
Welbeck Abbey, Worksop, Notts. **WINIFRED PORTLAND.**

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Syllabus for 1909, Forms of Entry, etc., from T. WEEKES HOLMES, Secretary.

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1000 seats at ONE SHILLING.

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Nightly, at 8 (until Oct. 23rd).
THE QUEEN'S HALL ORCHESTRA.
Tickets, 1/-, 2/-, 3/-, 5/-. Usual agents: Chappell's Box Office, Queen's Hall. Full programmes for the entire season from The Queen's Hall Orchestra (Ltd.), 320, Regent-street. W.
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SPORTS
and
PASTIMES

THE CONQUEST OF THE AIR.—Some readers may question whether aviation is any longer a sport and pastime; but the convenient elasticity of this column warrants mention of interesting items relating to the conquest of the air. Jews have hitherto done more in promoting the art than in practical experiments of their own. The interest taken by M. Henry Deutsch de la Meurthe in aviation will be well-known to our readers. Our Vienna correspondent reports that Herr Leopold von Lieben has placed at the disposal of the Austrian War Ministry the necessary sum for the purchase of a Wright aeroplane. An officer has already been despatched to take charge of the vessel. A delay was caused by the fatal accident to the aviator Lefébvre who had been charged with the testing of the machine. It is hoped that the aeroplane may arrive from Vienna within the next few days. Herr Leopold von Lieben is a member of the Council of the Jewish community.

DRAUGHTS.—Draughts is a game which is somewhat overshadowed by its more kingly rival, chess, but it remains an excellent indoor pastime, and one is glad to note that it retains its hold upon club members. The game possesses many beauties that beginners do not always appreciate; and there is almost as much scope for foresight and good generalship as in chess. A mistake which young players make is the adoption of the system of "houghing" (or is it "huffing"), by which an opponent's piece is removed as the penalty for not "taking" when the opportunity offers. This custom spoils the whole science of the game, which exists in forced exchanges. Club managers will do well to discourage this practice as much as possible.

SOME CRICKET REFLECTIONS.—Sir Home Gordon makes some very practical observations in his retrospect of the Anglo-Australian Test Matches, which he contributes to the September issue of the *National Review*. With his criticism of individual players we need not concern ourselves here, nor need we deal with his attack on the methods of selection, which have excited such general comment. But we can join in the protest he makes at the growing "professionalising" of the game, to which attention has more than once been directed in this column. Sir Home Gordon coins a new word, "shamateur"—the player who pretends to amateur status while all the time receiving a gratification in the shape of expenses. He pleads with great cogency for the introduction into the field of new talent: "What must be regarded as the immediate mission of important cricket is the development of new-blood. The Have-beens must be shelved and the Will-bes found." "To-morrow," he prophesies, "will produce as good cricketers as yesterday, better than the elders in the forefront to-day, always provided the new-comers are brought forward on common-sense lines."

FOOTBALL.—The Leyton and District Jewish Social Union would like some football matches away. The average age of the team is eighteen and they describe themselves as "weak". The Hon. Secretary is Mr. Phil Klein, 32, Kenninghall Road, Clapton.

HOW THEY DO IT IN AMERICA.—The Young Men's Hebrew Association of St. Louis has appointed a "Press Committee" for the purpose of letting the world know about the Association's activities. The Jewish papers do not have to write for information. The Press Committee saves them the trouble, and does the work in true American style. For instance, we are told of a new athletic instructor: "Mr. Geddes is all to the good and then some." "Then some" covers a multitude of athletic accomplishments. Apparently, it is impossible for "slackers" to "slack" long at the Y.M.H.A. The Press Committee inform us that: "The Athletic Committee, headed by Martin Schweig, shouts in big type: 'Get interested. You will have to take notice anyhow. For we will succeed.' Mr. Schweig and his hustling cohorts know what they're talking about. It's all absolutely true, every word of it." We should not presume for a moment to doubt any statement made by the Press Committee. Apparently in America a great deal depends upon the state of one's chronometer. "Next Sunday afternoon, at three o'clock," we are told, "if your watch is right, there will be another mass meeting at the Home." Of course, if you had forgotten to wind up your watch the night before, the meeting would not take place! Towards the end of the Press Committee's communication that august body seems to dwindle in size: "The Annual Affair will be given at Trimp's beautiful hall, *as the President told me*, November 3rd." A Committee which speaks of itself as "me" must surely be unwieldy. In case people should get mixed as to dates, a commentary is appended on "November 3rd": "According to the Christian calendar in the Y.M.H.A. building, that's Wednesday." In case members should be sceptical as to the attractions of the "Annual Affair" the Press Committee add: "The President told me to say that it would be great—gr-ate." And then the weary reader is patronisingly dismissed with the words "This will do for this time." It will!

PRIZE DISTRIBUTION.—The annual prize distribution of the Jewish Athletic Association has been fixed for Monday, November 29th. Mr. Claude Montefiore has consented to preside, and Mrs. Montefiore will probably distribute the prizes. The Committee has decided to hold the function at the Aldgate Baths Hall, as it has a greater capacity than the hall of Bishopsgate Institute, which had been requisitioned for the last three gatherings of the kind. Last year the issue of tickets was somewhat restricted, but it is hoped that on this occasion the opportunity to attend will be offered more freely among the parents and friends of competitors.

CLUBS AND PITCHES.—Applications for football pitches at Bailey's Lane Ground continue to reach the Secretary, and of the seventeen pitches available fifteen have already been asked for. There is no doubt that the two remaining and others besides will be required by later applicants. The following clubs have applied up to the date of writing for pitches: Brady Street, 2; Hutchison House, 3; North London Junior Literary, 1; Stepney, 2; St. Mark's, 1; Victoria, 2; West Central Lads', 2; West Central Men's, 1; Working Men's Club, 1. Berner Street Old Boys' are deferring their application pending the return of their representative, Mr. N. Bentwich, from America. They will probably require a pitch, and Hackney Club, which is anxious to take part in this season's competitions, will no doubt also be able to secure a pitch. The Old Boys' Club and the Jews' Free School Old Boys' Club are renting pitches at the Elms, Walthamstow.

TEARS, IDLE TEARS.—The principle that only clubs with pitches of their own shall be allowed to enter the Jewish Athletic Association competitions was definitely fixed at the beginning of the last cricket season, and there will again be tears among those clubs which are unable to raise the wherewithal to rent the necessary ground. The representative of the Lower Chapman Street School laments the fact that owing to want of funds they must be content to remain a social club only, and pathetically adds that they are waiting for a millionaire to adopt them. It is to be hoped that the necessary philanthropist will come forward.

TO STRENGTHEN THE FIRST DIVISION.—The weak spot in the Jewish Athletic Association match competitions, as we have before pointed out in these columns, has been the first division where the entries during the past season were few and the enthusiasm not up to the mark. Perhaps the overwhelming strength of the Old Boys' Club may have had something to do with the shyness and slackness of other teams. Of course, the Old Boys Club has special advantages, being able to gather the talent of all the junior clubs in which there is an age limit. But the Old Boys, let it be said to their credit, were the first to suggest the remedy. They applied to be allowed to enter two teams in the first division, in this way offering to divide their forces. This was considered at a meeting of the Club Section, but it was felt that the precedent might prove a dangerous one. Such a system might lend itself to one of the teams not putting forth its best efforts at a critical point in a competition, and while no such imputation is made in respect of the Old Boys' Club, whose sportsmanlike spirit has always been above question, and which could run two teams and probably secure the 1st and 2nd places in the first division, an extension of the principle might be undesirable. After a long discussion, the Sectional Committee decided by one vote to refuse the application.

THE FIGHT GOES ON.—The supporters of the new principle have not "taken it lying down," and the fight was renewed at a meeting of the Sports Committee held last week. After another lengthy discussion it was decided to recommend to the Sectional Committee a rule allowing clubs to enter more than one team in either the first or second division, subject to certain restrictions as to transfer during the progress of any particular competition. By the time this appears in print the question will have been decided. There is certainly much to be said on both sides and the question is one of those, the merits of which can only be decided by actual experiment.

NO TROPHY FOR FIRST DIVISION CRICKET THIS SEASON.—*En passant* it has been decided by the Club Committee and approved by the Sports Committee that, owing to the few matches that have been played in the first division and the lack of interest shown, no cup be awarded this year in that division of the League.

CHANGES IN SCHOOL SECTION OFFICERS.—The School Section goes on apace, and its remarkable growth has necessitated the increase of the Hon. Secretaries from two to four, one for each sport. The new officers are: Athletic Sports: Mr. A. J. Walker, Dempsey Street L.C.C. School. Cricket: Mr. R. Aaronson, Myrdle Street (Graded) School. The old Secretaries, Messrs. M. Zaktrager and L. Finerman, have accepted the responsibility for the Swimming and Football arrangements respectively. Another change, which we regret to record, is the resignation as chairman of the Section of Mr. G. W. Hadfield (Headmaster of Berner Street School) owing to ill-health. Mr. Hadfield has done yeoman service during his period of office and has contributed much towards making the School Section what it is. We are, however, happy to state that the duties of the office have passed to a worthy successor in the person of Mr. F. R. Barnes (Headmaster of Old Castle Street School) who is one of the keenest and most enthusiastic workers in the cause of school athletics.

FORCES DIVIDED AT THE JEWS' FREE SCHOOL.—A striking feature in the school section has been the uniform success of the Jews' Free School scholars in cricket, football and athletic sports. They have won the trophies in these sports with a regularity that has become a trifle monotonous. There is certainly great keenness for sports among the little ones, which has become more marked than ever during the last year or two owing to the extension of the system of organised sports throughout every department of the school. Still it is felt that the large scope for selection has hitherto been an added advantage, and the school section has decided that our premier voluntary school must now enter for these sports as two separate schools, the higher grade and the graded departments. This is now possible owing to the recent re-organisation of the school, and it will do something towards making the other schools in the East End feel that they are competing on level terms. Both teams will be required to enter in the same division, namely, the first, and this is somewhat similar, though not quite, to the conditions advocated by one party in the Club Section. The experiment will prove an interesting one, inasmuch as one part of the school will be competing against another. One thing is certain, and that is that both teams are fired by the traditions of the school and will go out to win. Each team is watching the practice games of the other with critical eyes, and there are set jaws and ominous whisperings among the partisans. Their blood is up. May the best team win.

ACTION OF L.C.C.—The ever-recurring trouble of the long interval with no Friday play owing to the early advent of the Sabbath during the winter months, is once more exercising the minds of those responsible for the management of the School Section. A deputation consisting of Messrs. Hadfield, Barnes and Miles, the Headmasters of Berner Street, Old Castle Street and Myrdle Street L.C.C. Schools respectively, waited on the Education Officer with a view to securing four half-holidays on Friday during the winter months. These were offered last year, but on condition that they were counted among the twelve half-days allowed for special—chiefly religious—purposes. This year the Council was asked to give these four half-holidays absolutely and without reservation. What with the annual Sports' Day, annual excursions and ritual days, many Jewish schools find themselves unable to avail themselves of this offer of four half-days unless offered absolutely. Mr. Blair was very sympathetic, but it is now stated that the L.C.C. cannot depart from the regulation. It is understood that any such departure would bring a hornet's nest round the heads of the devoted Education Committee and that similar privileges would be applied for by schools in all parts of London. So the difficulty remains until there arrives a man with sufficient imagination and courage to impress on the minds of his fellows that a half-holiday for sports once a week is needed as much in elementary as in secondary schools. It is not the teams only that benefit but the hundreds of other children who make their weekly pilgrimage to the park and learn not only to appreciate the value of sport

Where there's light there's Simcha (old proverb).
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but, more than everything else, to breathe fresh air at least one afternoon a week.

SPECIAL CHEAP TRAMS.—Twenty-two boys' schools have entered the football league, though how they will find sufficient days for their fixtures is at present problematical. The Parks Committee of the L.C.C. will no doubt be able to find the necessary eleven pitches. That is practically settled, and the Tramways Committee has promised to run three special trams from Aldgate to Burdett Road for school children travelling to Victoria Park on Friday afternoons. The fare will be ½d. More special trams will be put on if needed. This concession is much appreciated in the schools.

SCHOOL SWIMMING.—The annual swimming competition of the boys' and girls' schools sections has been fixed for Saturday evening, the 16th inst. Sixteen boys' schools and seventeen girls' schools have entered, and the various contests promise to be keener than ever; 298 children, the elect of the schools, competed in the preliminaries on Tuesday, September 28th, and their performances give promise of a fine display on the 16th. The usual events will be contested, including races between champion boys and girls, and the excitement waxes greater daily.

CLUB SWIMMING.—The swimming competitions of the Club Section of the Jewish Athletic Association, on Saturday evening at the Goulston Street Baths, were a very successful affair, the utmost keenness and enthusiasm being shown. Several names had been scratched from the first race, the six lengths open, and it was swum in one heat, J. Rosenberg (Old Boys') coming home first and H. Bermel (Stepney) second. The time, 3 min. 28 sec., was good. The team race under 15 was won by Victoria, with Hutchison House second. The two lengths open, which was swum in two heats, was finally won by S. Haagman (Old Boys'), a swimmer with a beautiful style, Van Cleef (North London) being a good second. The one length on breast under 17, was won by A. Pampel (Stepney), S. Goldstein (West Central Lads'), coming second. The diving was most keenly contested, and on the first round the judges were unable to decide between J. Desser (West Central Lads'), and B. Whisking (Victoria); after a re-dive the latter was given premier place. The two lengths under 15 was won, after a ding-dong race, by H. Rosenberg (Stepney), M. Muskoblatt (Victoria), coming in a stroke behind. The four lengths under 19 was won by S. Modlin (West Central Lads'), W. Freed of the same club coming second. The one length on breast was won by S. Gershowitz (Hutchison House), M. Muskoblatt (Victoria) coming second. The team race, under nineteen, was won by West Central Lads', with Hutchison House second. The one length on breast, open, was won by Bermel (Stepney), with Brandon (Old Boys') second. In the two lengths, under seventeen, both places were secured by West Central lads (W. Freed and S. Modlin). The team race, open, was won by the Old Boys', with North London second. In the final result, the Old Boys' secured the senior cup and West Central Lads' the junior. Mr. Arthur Joseph acted as starter, Mr. E. M. Gollancz as timekeeper, and Messrs. T. G. Bradshaw, Frank Morley and Denzil Myer as judges.

MISCELLANEOUS.

The Montague Old Boys' Union now meets on alternate Saturday evenings. The Union is in need of magazines and indoor games. The Honorary Secretary is Mr. J. Lefcovitz, 2, Hannibal Road, Stepney.

Communications for this column should be addressed to the Editor, "Jewish Chronicle," 2, Finsbury Square, E.C., with the word "Sports" written in the left-hand corner of the envelope.

Adult Workrooms: Jewish Board of Guardians.

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TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Will you kindly allow me, through the medium of your paper, to inform your readers that I have a very large stock of clothes, suitable for Guilds, etc., and shall be at the workrooms on Tuesday, October 12th, and every Tuesday after that date, from 11 a.m. till 3 p.m. to receive intending purchasers. I also shall be glad to execute orders sent to the address below, and will give them my prompt attention.

Yours obediently,
82, Redcliffe Gardens, S.W. **LOUISE F. MARSDEN.**

Jewish Pupils at the Whitechapel Foundation School.

◆

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—It must have been very pleasing to our community to read in your issue of the 24th September, the great number of Jewish lads attending the Whitechapel Foundation School, who gained so many valuable scholarships.

Our thanks are due to my old friend, Alderman John Harris, who, when we were on the old Trustee Board of the parish of Whitechapel induced his colleagues to agree to go to the Charity Commissioners and get the scheme altered, so that Jewish boys and girls might be eligible for the Scholarship of the Foundation, a religious clause in the old scheme preventing this.

I may say that nearly all the boys, in the first instance, gained the Whitechapel Scholarship.

Yours obediently,
E. WOOLF.

SOUTH HACKNEY SYNAGOGUE.—The congregational Succah was visited by a large number of congregants and many children. The beautiful decorations and arrangements were carried out by the Committee of the Ladies' Holy Vestment Society and several members. Refreshments were provided by the Board of Management, the Ladies' Society, Mr. H. Koenigsberg, Mrs. A. Bernstein and Mrs. R. Simons. The foliage was sent from the Rothschild estate at Gunnersbury Park, and was relieved by clusters of grapes and many kinds of fruit. The installation of the electric light heightened the effect considerably. Appropriate Biblical pictures and Blessings for the Succah were hung on the walls. Mrs. G. Isaacs, Mrs. S. Blachman, Mrs. D. Gould, Mrs. R. Adler, Mrs. S. J. Myers, Mrs. Bance, Mrs. Bonny, and the Misses S. and J. Calman, S. Cohen, R. Cohen, I. Cohen, S. Simons, S. Myers and H. Price gave their services in decorating the Succah.

A MOTHER'S HAPPY THOUGHT.

A lady writing from Ireland says: I went to see my sister's baby, who was very ill indeed. She had been up for nights with him without undressing; he was crying all the time as with some internal pain. The doctor told her he could do nothing except put him in a warm bath, which gave him a little ease for the time being.

"I thought of Steedman's Soothing Powders which I used for my own children, and next day I sent some to my sister, when she gave the child half a powder according to directions. For the first time for a fortnight she and the baby, and, in fact, all the household, had a good night's sleep, and the little fellow has continued to improve ever since."

These powders do not contain poison, nor are they a narcotic; but they act gently on the bowels, thus relieving feverish heat and preventing fits, convulsions, etc.

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and 74, NEW BOND STREET. W. Tel. 6202 Gerrard.

From the East End.

[From Our Correspondent.]

Every Jewish child in the East End knows intuitively when Simchas Torah comes round, just as, by some unascertained means, the donkey proprietors are apprised of the coming of Purim. Every child develops a sudden fondness for attending the synagogue on that particular occasion, and every child, moreover, endeavours to arrive as early as possible. One really cannot help smiling at the annually recurring picture of elderly wardens and irritable beadles handing out, with well-sustained urbanity, bags of sweets and cakes to clamorous young Jewry.

Nor can one fail to be impressed with the ingenuity of the small boy who changes his cap and slips round the back entrance for a second helping. This annual invasion, all its merry elements notwithstanding, might certainly be placed to some good advantage. A kindly "talking to" on the part of those responsible for the religious education of the children might go far towards ascertaining how many of these annual visitors attended a Sabbath School. This would help to solve the problem of teaching those children who prefer playing cricket, pegtop or marbles to what they consider the "strait-laced" routine of the Sabbath class. Synagogues must bring the same policy to bear on the Jewish citizens of to-morrow as they do nowadays in regard to their ministers—catch them while they're young.

Nothing that may be going on in the outside world effects any change in the East End Simchas Torah celebrations in the Chevras. The Synagogues referred to by the writer are neither "associated," "federated" nor "united." They are just unattached Chevras that exist, like their pastors, from hand to mouth. To them, 'mid all their tribulations, Simchas Torah is the one bright spot in the year. To the onlooker, unused to such manifestations of mingled delight and fervour, the Simchas Torah service in the Chevra is the most inspiring, most distinctly elevating procedure imaginable. Towards the close of the service the spirits of the congregants revive, and let it be said that the spirit that subsequently manifests itself is emphatically not "the spirit divine." For all that, it is impossible to resist the utter abandonment of the worshippers to this occasion of joyousness. Compared with the Chevras, the stiff and formal receptions at attached synagogues are colourless indeed.

As in some quarters a general impression seems to prevail that East London could do with a few more synagogues, it may be of interest to mention that there is a Baptist Chapel in Commercial Street, Aldgate, waiting for a tenant. The information is open to all interested in the spiritual welfare—Liberal Judaism not excluded—of Jewish East Enders.

Our people seem to be entering—or desirous of entering—municipal life in ever-growing numbers. A glance at the available lists of "Progressive" and "Moderate" candidates in the London boroughs reveals the names of not a few coreligionists. In the past, it can be asserted without exaggeration, Jewish members have invariably justified their election on Borough Councils. Their business acumen, tolerance, and broadmindedness provide a happy contrast to the uncompromising attitude of certain church members who are up in arms with provoking frequency on matters that have the slightest theological aspect.

The notoriety which the militant suffragists have recently attracted to their actions, ought, one might reasonably imagine, to deter the boldest young lady from aiding these venturesome amazons. Not so, certain fair corelgionists in this quarter of London, whose spare time is devoted to the penning of letters to the local Press protesting against the exclusion of women—Jewish and otherwise—from the meetings of "Cabinet Ministers, ex-Cabinet Ministers, and would-be Ministers."

A number of selected children of the Jewish schools are to perform "Patience," at the Jewish Working Men's Club, early in December. There was thus a certain appropriateness in their visit the other day to the Kennington Theatre, to see the opera performed by the D'Oyly Carte Opera Company. Mr. Denzil Myer, whose interest in this branch of the school's work is a source of especial encouragement, defrayed the cost of the outing. A number of the audience were vastly interested on ascertaining that the piece was to be performed by the little playgoers.

This week the Vocal Music Class, at the Gravel Lane School Evening Classes commence rehearsals of "Iolanthe" for production at the end of the session in April next. It thus becomes readily apparent that Mr. Henry Weinstein is well occupied with Gilbert and Sullivan Opera. He is producing three in one year: "Princess Ida," "Patience," and "Iolanthe." His training is thorough in every sense of the word.

Erev Succoth saw thirteen coreligionists engaged in the City of London Coroner's Court. A facetious reporter tells us that before swearing them the Coroner ascertained that "they could all speak good English, and were either naturalised or had lived in England ten years." It is curious how some individuals persist in confusing the term "Jew" with imperfect English. Also, it was surely no mere coincidence that resulted in the selection of an essentially "kosher" jury.

CENTRAL MARRIAGE PORTION SOCIETY.—A special general meeting was held on Sunday, at the Great Garden Street Talmud Torah Classes, Whitechapel, to declare by ballot the four successful couples to receive the Society's bounty. Mr. L. Cohen presided. In his speech the chairman pointed out the good work the society was doing, but regretted that they were much impeded on account of insufficient funds. There were always more applicants for the bounty than the available funds to meet such demands. It would not have been possible to have had an election that evening were it not for the generosity shown by one of their late respected members, Mr. S. Blaiberg who had left a legacy. In conclusion he made a strong appeal for increased support. Messrs. Levy, Goodman, Esterson and Dickson also addressed the meeting, and urged the importance of an increased membership. As the result on the ballot, numbers one, two, three and seven were announced as elected, the custom of the society being not to call out the names. One of the candidates having been on several occasions unsuccessful, it was decided to vote her the bounty.

JEWISH STUDY CIRCLE.—A preliminary meeting will be held on the 13th inst., at eight o'clock, at Lewis House, Philpot Street.

POPLAR ASSOCIATE SYNAGOGUE.—Mrs. G. Rees and her sister, Miss Alice Abrahams, have presented an embroidered plush curtain for the Ark in memory of their mother. Mr. I. Goldberg, one of the Wardens, has presented a Sepher, which had been used in the synagogue for a number of years.

UNION OF OLD CASTILIANS.—A concert by The Merrymakers Pierrot Troupe will take place to-morrow (Saturday) evening, at the Old Castle Street School.

CHICKSAND STREET OLD BOYS' CLUB.—The North-Eastern Concert Party gave a concert at the club last Saturday evening. Mr. Clark presided. The following gave their services: The Misses Davids, B. Auerbach, R. and H. Isaacs and C. Beber, and Messrs. L. and D. Michaels, M. P. Joseph and I. G. Beber. To-morrow (Saturday) a social will be held.

CHEVRAS AND FRIENDLY SOCIETIES.

ANCIENT ORDER OF FORESTERS.—There was a large gathering at the Royal Sovereign, Mile End Road, last week, when the members of the Court Shield of David, No. 4,864, presented a testimonial to Bro. Isaac Solomons, who had completed twenty-five years as Secretary of the Court. Bro. Vogel, who presided, in making the presentation, observed that its greatest value lay in the fact that it was not the gift of a few wealthy men, but of the poorest members of the Court. Bro. Solomons had been more than a Secretary. He had served the Court faithfully and honestly for twenty-five years, and had exhibited not only zeal but enthusiasm, and his conduct had endeared him to all the members. A number of other speakers followed, all testifying to the ability, the honesty, and the whole-hearted enthusiasm Bro. Solomons had displayed during his long term of office. The toast of "Health and prosperity to Mr. and Mrs. Solomons" having been musically honoured, Bro. Solomons, in returning thanks, said that his interest in the Court had never waned since his first connection with it. He pointed with pardonable pride to the fact that since he assumed office the funds had trebled and that the Court stood among the highest financially in the whole of the district. The presentation consisted of a silver bowl, flower-stand and ornaments, all bearing suitable inscriptions.

Brixton Hebrew Congregation.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Will you kindly allow me to state, through your columns, that I have not severed my official connection with the above synagogue as has been reported, nor shall I do so, as long as the members honour me with their confidence.

I earnestly entreat the seatholders not to pledge themselves to any plan or scheme for amalgamation with another synagogue, until they have heard both sides of the question fairly discussed. For this purpose I shall, at the proper time, convene a general meeting of all the members of our congregation.

Yours obediently,
20, Crowhurst Road, Brixton. **JACOB WOOLF**, Chairman.

STOKE NEWINGTON JEWISH LITERARY SOCIETY.—The new session will commence on Sunday, the 17th inst. with a conversazione at which Miss Nettie Adler will read a paper on "Some London Problems." Among those who have promised to lecture during the session are the Revs. M. Adler, B.A., Dr. J. Chotzner, I. S. Meisels ("The Proverb in Midrash and Talmud"); Dr. J. Abelson; Miss E. Goldman, Miss L. Hands ("The Influence of Art upon Religion with special reference to Judaism"); Messrs. N. Bentwich, M.A. ("A Tour in Palestine"), L. J. Greenberg, A. Horwitz, I. Livingstone and Leon Simon, B.A. A number of dances and musical evenings will be held, and in addition a mock trial and a dramatic evening are being arranged. Intending members are asked to communicate with the Deputy Hon. Secretary, Miss I. Barnett, 43, Grosvenor Road, Canonbury, N.

CENTRAL SYNAGOGUE.—At the termination of the service the Rev. Dayan Hyamson, who had preached on the first day of Succoth visited the congregational Succah where he was cordially welcomed by Mr. Edward P. Davis, J.P., on behalf of the Honorary Officers. Mr. Davis thanked Mr. Hyamson for the sermon he had delivered, and expressed the hope that the congregation would have the pleasure of a periodical visit from him. On the second day of the Festival, the West Central Company of the Jewish Lads' Brigade under the command of Second Lieutenant I. Kahn attended the service, when an address was delivered by the Rev. Michael Adler. Sergeant W. Bernstein read the Haphtorah. After the service, the company adjourned to the Succah. Over 700 children passed through the Succah and received packets of sweets and cakes. The arrangements for the Succah were at the request of the Board of Management, again undertaken by Mrs. Michael Adler and Mrs. Emanuel Spero, assisted by Mrs. Edward P. Davis, the Misses Rosie Jacobs, Marion and Blanche Spero, Esther Taylor, Dolly Marcuson and Mrs. Charles Taylor. The supply of evergreens was provided through the kindness of Mr. Leopold de Rothschild and Mr. B. Blaiberg. Cakes, wines, spirits, flowers, fruit and sweets were sent by Sir Marcus and Lady Samuel, Mr. and Mrs. Leopold de Rothschild, Mr. and Mrs. H. Neville Benjamin. Mr. and Mrs. B. Blaiberg, Messrs. Edward Jacobs and Sons, Mr. and Mrs. Nathaniel L. Cohen, Mr. and Mrs. B. Birnbaum, Mr. and Mrs. Robert Waley Cohen, Mr. and Mrs. Asher Isaacs, Mrs. S. J. Phillips, Mr. and Mrs. Isaac Levy, Mr. and Mrs. Morden Levy, Mr. and Mrs. H. Irwell, Mrs. Samuel E. Moss, Miss Rosie Jacobs, Mr. and Mrs. H. Gros, Mr. and Mrs. Adolph Tuck, Mrs. Jonah Jonas, Messrs. John I. Jacobs, E. P. Vallentine, J. Lyons, and Martin and Isaacs.

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12-B. Mousq. French and Brussels Kid 3/11, 5/6, 6/11
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12-B. " Fine Paris Suède 4/6, 5/9, 6/11
Lisle Thread Hose, Silk Finish, Black or Tan, English make 1/6½
Black Lisle Lace Ankles 1/6½, 1/11½, 2/11½
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Pure Silk Hose Embroidered, Self Clox in Black, Tan, White ... 5/9
F. PENBERTHY BLACK SANITARY DYE CLEAN & FAST
ALL POST FREE.

THE MORALITY OF THE ROUMANIAN ANTI-SEMITES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—There is a wise adage in the Babylonian Talmud (Baba Meziah 59). "Do not accuse your neighbour of the fault of which you are yourself guilty." This reminds me of a fact which has just come to my notice with regard to the head of the post-office of Burdujien. This person is also the leader of the anti-Semites of that locality. He always made the most scurrilous remarks about the Jews at public meetings with the result that the Jewish merchants have been very much hindered in their businesses, and suffered terrific losses. For this a militant anti-Semite was not merely content with aphorisms, but in the high position which he occupied he determined to injure them practically in every shape and form. Under the false pretence of control, he opened packets and registered letters. He played the spy like a Russian censor, and always caused delay in the delivery of their letters, till the Jews were almost in despair. The explanation of his mean actions was that he had to deal with a nation of thieves, and so was constrained to adopt such measures as would enable him to get at the root of their tricks and crimes. From news which has reached me, I learn that this honourable Negrutzi—for all anti-Semites are honourable men—has been sentenced by the High Court of Justice of Botoschani to restore 18,750 francs which he had stolen and used for his own purposes, and condemned to two years' penal servitude. And this miscreant Negrutzi, the leader of the anti-Semities, this felon who stole wherever and from whomever he could, had the audacity to designate the Jews as thieves.

With your permission, I will state another interesting incident. Whenever the time comes to write the history of the Roumanian anti-Semites, the place of honour will certainly have to be assigned to the society called "Solidaritatea." The programs which occurred in Jassy about a decade ago, were chiefly due to the incitements of that society. It consists of University students who idolise the anti-Semitic Professor Cuza (the Beelzebub of the anti-Semites), and regard his teachings with the highest veneration. Whenever the Conservative-Democratic organ *Opinia* publishes one of the thousand vulgarities and servilities about the Jews of which Cuza is guilty, and ventures, with bated breath and great reservation to protest against it, the ardent admirers of Cuza come armed with revolvers and cudgels and attack the editorial office; they even surround the private houses of the various contributors during the night, and vehemently threaten them that they will destroy all their property if the *Opinia* does not promise to abstain from commenting upon Professor Cuza in any manner whatever. From the various reports of the doings of these university students, either in secret or public meetings, I gather that they abuse the Jews in the most rancorous manner. The Rector of the Univerity of Jassy, Professor Paul Bujor, the only professor at that university who is tolerant and broadminded, proposed a short while ago to make an investigation at the Solidaritatea Club, which has a few rooms at the university placed at its disposal for its meetings. The result was a very sad one for the club, which always describes the Jews as immoral beings. The largest room, which was originally intended for a reading-room, was solely used as a gambling den, where the students were ruining each other, and at times, when they met with great pecuniary losses, came to blows. The smaller room, which naturally was too small to hold all the gamblers, was arranged as a library. No less than seven hundred valuable works are missing from it, which these moral students (future legislators, advocates, lawyers, government officials, etc., of that country) have forgotten to restore. The most remarkable thing, however, that a large number of those works have been pawned and sold by the students to the Jewish antiquarians, in all probability to pay their debts of honour. Now, Sir, surely the aptness of the quotation of the Babylonian Talmud is apparent, for we see here only too well how the unprincipled Roumanian gamblers and book thieves accuse the Jews of the very crimes of which they themselves are guilty.

Yours obediently,
ISAAC LAZAROWICH.

קרן קימת לישראל

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ELOCUTION.—Miss Matilda Ellis, "Bronte," 19, Kilburn Priory, N.W., will resume Classes on Monday, September 13th, until October 4th inclusive; afterwards on Wednesdays as usual. Pupils can join at any time. Vacancies for a few private pupils.

WOOD GREEN HEBREW CLASSES. GENTLEMAN required as teacher to take entire charge; four lessons of two hours, weekly; would be required to reside in district; English translation essential. Letters, stating salary, etc., L. M., Abrahams, Hon. Sec., 185, Hornsey Park-road, Hornsey, N.

GERMAN young lady (18), speaking French fluently, wishes to be with first-class English family, to teach one or two children German and French in return for board and residence and small pocket money, and where she has opportunity of learning English. Address, 5,653, Jewish Chronicle office.

HEBREW and Religion.—Certificated Teacher has vacancies. (Germ. or Port. pronunciation); also for pianoforte (cert.); highly recommended; W. or N.W. district. Address, 5,321, Jewish Chronicle office.

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MR. ARTHUR FRIEDLANDER, A.R.C.M., A.P.S., Professor at the London College of Music, receives and visits pupils; highest references. Testimonials from Sir Hubert Parry, Bart., and Sir Frederick Bridge, M.V.O., and others. For terms address: 121, Sutherland-avenue, W. Tel. 1015 P.O. Hampstead.

£30 p.a.—Parents wishing to send their children to a good-class boarding school, at moderate inclusive fees, may enquire in first instance to Box 6,080, c/o 23, Surrey-street, Strand.

WANTED for the Jews' Free School Recreation Centre (Girls' Department), Assistants especially qualified in painting, basket-work, Morris dances and singing games, dress-making, and with experience of general recreative work; hours from 5.30 to 8 p.m. on four evenings per week; salary, 4s. to 5s. per evening, according to qualifications. Applications should be addressed to Mr. H. Marks, Secretary, Jews' Free School, Bell-lane, E.

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FOR YOUNG LADIES,
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CINDERELLA DANCE
Will be held at the
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TICKETS 2s. EACH, CAN BE OBTAINED FROM
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SELF-CONTAINED Flats to let in the above Mansions; every possible convenience. For particulars, apply, Superintendent, No. 89, Fieldgate Mansions; or
DAVIS BROTHERS,
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Without, E.C.
Can be viewed at any time.

FINSBURY PARK.—For Sale, a desirable Family Residence, containing 3 large reception and 5 bedrooms, kitchen, scullery and offices; large garden. Apply to 34, Adolphus-road.

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WEST HAMPSTEAD.—Convenient seven-roomed house, near Synagogue, to be let or sold on advantageous terms; good kitchen and offices; no basement. Apply E. H. B., 8, Longridge-road, Earl's Court, S.W.

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FURNITURE Salesmen, experienced men used to a West End trade, hire and cash. Apply, Mr. Stewart, 103-103a, Oxford-street, W.

PLAIN cook, young, wanted, small family, two other maids kept. Apply after 4 on Friday or before 12 on Sunday, or write C., 67, Warrington-crescent, Maida Vale.

TO PARENTS.—A well-behaved youth, fifteen years old, can be received as apprentice for five years, the entire routine (practical) taught; premium £35; good home; personal attention. Address, Lazarus, tailor, Hastings.

TRAVELLER (lady or gentleman), capable of extending existing connection amongst high-class dressmakers and costumiers in the West End and suburbs; salary, commission, and expenses.—L. H., Box 515, Browne's Advertising Agency, 143, Holborn Bars, E.C.

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WANTED, reliable man to take over management of furniture business. State previous experience, age, whether married or single, and salary required. Address, 5,515, Jewish Chronicle office.

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LONDON; Printed for the Proprietors by BRADBURY, AGNEW & Co., Ltd., Bouverie-street, E.C., and published at 2, Finsbury-square, E.C.—October 8, 1909.

Applications for ADVERTISEMENT SPACE in the *Jewish Chronicle* must be made to MESSRS. GREENBERG & CO., LTD., 77, CHANCERY LANE, W.C. ['Phone 212 Holborn]

matics, and in which subjects he made remarkable progress. He was still in very humble circumstances; but the great turning-point in his career must be dated from the time when he was employed first as tutor to the family of Isaac Bernhard, silk manufacturer, and ultimately as partner in his firm. He now had enough to enable him, in his leisure hours (which mostly meant the hours of the night) to devote himself to study without care. His great concern now was how, improving himself, he might improve the condition of his brethren in faith.

Just imagine, dear boys and girls, how lost you would be in trying to understand your Prayer-book and your Bible if you had no such thing as a good and proper English translation. That was just the state of things in Germany about the time of which we are speaking. Mendelssohn set to work, and before many years were over translated the Five Books of Moses and the Psalms into pure German, besides writing several works on philosophy and religion. I will just mention a few of these works; his "Phædon," treating of the Immortality of the Soul; his "Morgenstunden" (Morning Hours), lessons upon the Existence of God; and his "Jerusalem," on the Power of Judaism.

By his German translation of the Pentateuch and other books of the Bible; by his writings on philosophy, and his important correspondence on religious subjects, he brought about for the Jews of Germany and other parts that very improvement in their mode of learning, and in their other conditions of life, to which I referred at the beginning of this short sketch. But his influence went further. We can never improve ourselves without, at the same time, giving a better opinion of ourselves to those who do not know us as well as they should. This was exactly what happened. Just as Mendelssohn himself, by his high attainments, by his nobility of character and modesty of manner, had worked quite a change in the internal condition of his own people, and had caused the people of Germany to understand and appreciate the worth of this great and good Jew; so, owing to his influence, the name of Jew and Judaism began again to be looked upon with greater respect and admiration in a country which at times was not very kind to the Jews as a body.

It may be difficult for boys and girls to understand fully the marvellous effect which Mendelssohn's lifework has had on "Modern Judaism," but is nevertheless the case.

It was fortunate that Mendelssohn met, in those days, with a man who, though not a Jew, was yet so much after his own heart, as was Lessing, one of Germany's greatest dramatists. These two men understood each other; both understood that the spirit of freedom and toleration is necessary for the development of society and the civilisation of mankind, and both did their best to secure these blessings for the people of Germany.

It is a beautiful sight to behold a good and great Jew working together with a good and great Christian on behalf of a good and noble cause, without one interfering with the religious beliefs of the other. That such a thing is possible may be gathered from the grand drama, "Nathan the Wise," in which Lessing has paid a just and lasting tribute to his Jewish friend, Mendelssohn. It is a monument celebrating at one and the same time the glory of Liberty of Conscience and Purity of Friendship.

Happy the man who need not rely for the testimony to his greatness upon the expressions of praise engraven upon the monument of stone or granite which marks his last resting-place on earth!

Nothing can be simpler than the plain tombstone in the Berlin Old Jewish Cemetery erected to the memory of this great Jew. No praise or eulogy is to be read thereon, it contains scarcely more than his name. And yet his fame is undying, for, as has been truly said of him, he was "a sage like Socrates, true to the faith of his fathers, teaching immortality, himself immortal."

◆

A WORD TO OUR GIRLS.

BY AN OLD ONE.

Nowadays there seems to be a very generally expressed dissatisfaction with our girls. In spite of the wonderful "New Woman," and more doubtful "Rebellious Daughters," we have them characterised as flippant, loud, and too self-confident, too little fond of home life and surroundings, too devoted to a life consisting almost exclusively of shopping, entertainments, and what old-fashioned folks term "gadding about."

Girls, perhaps, whilst still at school, are not entirely to blame for this restless disposition. The present system of education, which consists in packing brains with every crumb of knowledge possible in the time devoted to study, and in the necessary moments of relaxation flinging ourselves wildly into athletics of one sort or another, leaves us little time for the culture of those gentle graces which make a girl so lovable and so popular. But when one leaves school, it is important to map out one's life a little, so that we may have the best value out of it, both for our own benefit and for that of those about us.

Now, in most homes it will be possible for a girl to take up some particular charge in the routine of the house, and to carry it out conscientiously and faithfully. It will be of infinite service to her in that maybe no distant time when she herself may be mistress of her own domain, and when a little knowledge of what is truly termed "domestic science" will save many an anxious moment. Every day at least half-an-hour should be devoted to "reading"—not novel-skimming, which of course every girl will indulge in as a matter of course. The "reading" meant, involves some thoughtful article in newspaper, magazine, or author, which will keep the girl *au fait* with the current events of the day, and which will, after all, give her something to talk about and discuss when she has exhausted "the latest scandal and the latest hat."

Most girls have a hobby of some sort—painting photography, fancy work, even (praiseworthy maidens!) cooking. By all means cultivate a hobby. Much pleasure and much profit result from one, but devote only a certain time daily to it, or you will ride it to death.

◆

"FRIMSEL," a name applied by English Jews to a favourite soup, is really a corruption of the Italian word "Vermicelli"; whilst "Froom," a term applied to those who are strictly observant of ritual practices, is a corruption of the German "Fromm."

LONDON: Printed for the Proprietors by BRADBURY, AGNEW & CO., LTD., Bouverie-street, E.C., and published at 2, Finsbury-square, E.C.—October 8, 1909.

The JEWISH CHRONICLE CHILDREN'S SECTION.

YOUNG ISRAEL.

OCTOBER 8, 1909.—TISHRI 23, 5670.

LIGHT BEHIND THE CLOUD.

In the lone and weary nights, my child,
When all around is drear,
When the moon is hidden by the clouds,
And grief and pain are near.

Oh, never think, my gentle boy,
In that gloomy, trying hour,
That thou art not protected still
By a kind Almighty power!

Soon will those dark clouds roll away,
And the glorious stars appear;
And the pensive moon, with her calm, pale light,
Will shine in beauty clear.

There is an Eye above, my child,
That slumbers not, nor sleeps:
There is a Friend in heaven, love,
Who still His vigil keeps.

And though in trouble's darkest hour
His face He seems to shroud,
Believe—remember—O my child,
There's light beyond the cloud!

◆

FROM THE TALMUD.

Separate not yourself from the community.

He who nourishes hate of his neighbour is as if he had shed his blood.

Charity is greater than all sacrifices.

He who seeks aggrandisement feeds death and nourishes the grave.

Every camel is burdened according to his strength.

The pains of to-day are the gains of to-morrow.

The evil inclinations of mankind start as cobweb threads and end as strands of cable.

Three thing are a man's tell-tale—how he drinks, how he spends, and his temper.

It is not your mind, it is your heart that the Almighty asks of you.

Great is labour, for it dignifies the labourer.

The world was endowed with ten measures of talking—woman was endowed with nine, and the rest of creation with the remainder.

The aged man to the house is a burden, where the aged woman is a blessing.

◆

SMART.

TEACHER OF HEBREW CLASS (writing on blackboard): אֵם a mother; אָב a father.

LITTLE JACOB: Then, please teacher, you're a grandma.

NOTICE.—*All communications in connection with "Auntie's Chat" column must be addressed "**AUNTIE**," "Jewish Chronicle" Office, 2, Finsbury Square, London, E.C. All other communications must be addressed to **THE EDITOR**, "Jewish Chronicle," 2, Finsbury Square, London, E.C.*

AUNTIE'S CHAT.

I have just been reading one of the loveliest books I have ever had the good fortune to fall upon. In fact, I could only, with difficulty, tear myself away to a duty so pleasant as writing to my nephews and nieces. Now, the name of this most entertaining and equally instructive volume is "Hebrew Tales," by Hyam Hurwitz. It certainly does not sound extra out of the ordinary, but, then, you cannot know anything about it unless you have read it. It is just brimful of all kinds of lessons which if duly observed, oh! dear me, what a beautiful world this world would be.

If I were to tell you about everything I read in that book, I should fill all the Chats for the next six weeks, and I am afraid even then I should flood "Young Israel" with "garrulous verbosity." There goes Auntie again; has she swallowed a dictionary? She must have found it hanging to the roof of the Succah. Well, the English of that is "chatter." One of the beauties of my book is the beautiful way in which it is written. To my mind there is nothing more beautiful than to read a book written in simple, easy style. That is what the Greeks said ages and ages ago, they realised the beauty of simplicity hence all Greek literature and art is of the simplest. The old English books, too, were written in very simple style. I think, really, it is only very lately that when there are leading articles to be written in a hundred different newspapers of the same date of issue, that as the subject becomes somewhat exploded, so the authors resort to "journalistic padding," which, if only it is abundant enough, hides completely the lack of something to say.

Because it is thusly written I am going to give you one of the tales, just as it is in the book.

"Filial reverence, exemplified in the acts of Damah, the son of Nethina."

"Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. xx., 12.

"Ye shall each of you fear his mother and father."—Lev. xix., 2.

Before I go into the story I will give you the author's foot notes on the words "Honour" and "Fear."

Honour.—By this (says the Talmud), we are enjoined to pay every possible respect and reverence to our parents, and to avoid every thing that can, in any manner, degrade them.

Young Israel Children's League.

MEMBERSHIP CARD.

To ……………………………………………………

……………………………………………………

……………………………………………………

October 8, 1909.

If, therefore, parents happen to be poor, it is the duty of the children to maintain them comfortably and honourably.

Fear.—By this is not meant that slavish fear, which dreads the punishment and not the crime, but that awe and reverence which superior worth and excellence ought to inspire, and which, of course, will deter us from doing anything that can in any manner offend them.

I *do* think those are good explanations, and I hope you will agree. I must go on with the story now.

"Worthless and ungrateful must that being be who can forget the innumerable benefits conferred upon him by his parents. They are the supporters of our infancy, the guardians of our youth, and the best and truest friends in our distress, and in the perplexity of manhood. They participate in our joys, share and mingle in our sorrows, and cheerfully submit to fatigues and toil, to afford us ease and comfort. Not to love them is to violate the laws of nature; not to honour and revere them is to disobey the direct and special commands of God."

"Do you wish to know," said the great Rabbi Eliezer to his disciples (in answer to their inquiries, how far the honour of parents extends)—do you wish to know how to honour your parents? Then go and take example of Damah the son of Nethina. This Damah, as the Talmudists inform us, was a heathen then residing at Ascalon. No doubt Rabbi Eliezer might have found numerous patterns of filial piety amongst his own nation. The reason that induced him to select one amongst the Heathens, appears to me the following: First, importance of the duty, for if a Heathen, moved only by natural impulse, conducted himself so piously towards his parent, what ought not an Israelite to do, who is urged by the most sacred and solemn commands to the performance of this duty. Secondly, that his disciples might learn to admire virtue wherever it is found.

His mother was, unfortunately, insane and would frequently not only abuse him but even strike him in the presence of his companions; yet would this dutiful son not suffer an ill word to escape his lips; and all that he used to say on such occasions was: "Enough, dear mother, enough." Further, one of the precious stones attached to the high-priest's sacerdotal garments was once, by some means or other, lost. Informed that the son of Nethina had one like it, the priests went to him and offered him a very large price for it. He consented to take the sum offered, and went into an adjoining room to fetch the jewel. On entering, he found his father asleep, his foot resting on the chest wherein the gem was deposited. Without disturbing his father he went back to the priests and told them that he must, for the present, forego the large profit he could make, as his father was asleep. The case being urgent, and the priests, thinking that he only said so to obtain a larger price, offered him more money. "No," said the dutiful son, "I would not, even for a moment, disturb my father's rest, could I obtain the treasures of the world." The priests waited till the father awoke, when Damah brought them the jewel. They gave him the sum they offered the second time, but the good man refused to take it. "I will not barter the satisfaction of having done my duty for gold. Give me what you offered at first and I shall be satisfied." This they did, and left him with many blessings.

Once again to my correspondence:

Gladys Levy, N.W.: Thank you in anticipation for your kind gift. I need not tell you how acceptable it will be.

Phyllis Wartski, Durban, S.A.: I congratulate you on having passed your exam., and hope you will also pass your future one. I am always glad to hear from you.

Esther Silberman, Carolina: Thank you so much for the contribution. Would you like to change places with me, for I am afraid I am rather dreading the snow. I should very much like to see those beautiful sunsets.

Dorothy and Joseph Herbstein, Graff Reinet: I am glad to hear from you, and hope you will get moved up. I am sorry to say we have had a little too much rain here in London this season.

◆

A STORY OF ALEXANDER THE GREAT.

A RABBINICAL TALE TRANSLATED BY THE REV. DR. CHOTZNER.

Alexander the Great, being on a visit to an oriental potentate, learned how justice was administered there. Two persons came into court, and invited the king's decision on the following point. The one had bought a mound of rubbish from the other, and on exploring it, found it contained a treasure. He therefore wished to return it to the owner, but the owner refused to accept it. What was there to be done? Now, the decision was that, as it happened that one of the two persons had a son, and the other a daughter, they should be united in marriage, and the treasure should be given to both of them as a dowry.

Alexander, in some surprise, pointed out that in his country the matter would have been differently settled: Both parties would have been put to death, and Government would have appropriated the treasure. The potentate then asked whether there were cattle in his country, and whether the sun shone there and the rain fell. Being answered in the affirmative, he remarked that he thought Providence had meant the rain and sunshine for the cattle only. For human beings of such inhuman disposition hardly deserved these heavenly boons.

◆

THERE is a piece of ancient furniture in the British Museum, a chair which is said to be the throne of Queen Hatasu, who reigned in the Nile Valley twenty-nine years before the birth of Moses. It is made of lignum vitæ, it is inlaid with gold and silver, and is said to be about 3,500 years old.

THERE are eight Bibles in the world—our own, the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zandavesta of the Parsees, and the New Testament of the Christians, who, of course, regard the Old Testament as equally sacred.

THE HIDDEN YAWN.

Have you ever seen a lady hiding a yawn behind a Great Eastern Railway time-table? I have. It was in the Tube. And it set me thinking. It always takes something extraordinary to set me thinking. And you must admit that there is something *very* extraordinary in a lady hiding a yawn behind a railway time-table.

I am sure you are all anxious to know what my thoughts were. The first thing I thought was that it was very stupid to hide a yawn. Suppose someone wanted it in a hurry and then found that it was nowhere to be seen? They would have to put an advertisement in the papers: "Lost, stolen or strayed, a yawn; answers to the name of *dolce far niente*; anyone restoring it to such and such an address will receive such and such a reward." And the reward would have to be considerable, as otherwise there would be no temptation to be honest and return it to the right quarter. I remember that a foolish insurance agent once tried to induce me to insure my life. "You know," he said, "ours is by far the best policy." "You're quite wrong," I replied. "Honesty's the best policy." And I sent him away with a flea in his ear—which is the most uncomfortable manner in which an insurance agent can be sent away.

And then I thought of the terrible dislocation of traffic which would result from the hiding of a yawn behind the time-table. Anxious passengers would put their heads out of the window and ask the guard what the matter was. "Yawn in the time-table" would be the reply, and the trains would come in hours late. There might even be some collisions and fractured funny-bones; and breakdown gangs would be kept at work all night, which would be very bad for their health. In fact, the results would be so serious that the Company would have to issue notices: "The Company are not responsible for delays consequent upon yawns in the time-table."

I happened to notice exactly what page the lady hid the yawn behind. I thought it a very appropriate page, because it related to the service between London and Poppyland. Poppies, you know, are very sleepy flowers and if you really want to hide a yawn you can't do better than hide it in a poppy-field. But this lady was a very silly lady. What is the good of hiding anything if people can see where you hide it? I could have hauled that yawn out by the scruff of its neck directly it whistled to tell it was in hiding.

I didn't think any more, because the guard called out: "Bank! All change!" And I changed.

M. M.

◆

THERE is religion in everything around us—a calm and holy religion in the unbreathing things of Nature, which man would do well to imitate. It is a meek, a blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of Nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness. RUSKIN.

MOSES MENDELSSOHN.

(1729-1786).

BY REV. PROF. HERMANN GOLLANCZ, M.A., D.LITT.

It has been said that Moses, the son of Amram, redeemed his brethren from *bodily* slavery, while the grand work of redeeming their minds and souls was reserved for Moses, the son of Mendel. However exaggerated this statement might appear to some, when taken to refer to the Israelites generally, it is yet remarkably true when applied to the Jews of Germany or Central Europe, nearly a century and a half ago.

The great mass of the Jews in Germany and the neighbouring countries did not have that kind of education which Jews of the present day have a means of acquiring. It is true that, besides being able to read their Scriptures in Hebrew, they knew much about the Mishnah and the Talmud. But even as regards Hebrew, there were few who knew it grammatically; and as for the Bible, though they read it, and even knew it by heart, they had no means of consulting a proper German translation made direct from the Hebrew. There were good grounds, too, why no other branch of learning was admitted into the Jewish ghetto beyond that connected with the Talmud.

The time had come when someone was to arise who would improve not only the condition of things among the Jews themselves, but also the relations between the Jews and the outer world, by giving people a better idea of one another, by showing Christians that there could be great and good Jews, and showing Jews that there could be good and great Christians.

It was the great Jew, Moses, the son of Mendel, or Moses Mendelssohn, who was to accomplish this great end. What do we know about him? We know so much concerning his career, from early youth upwards, that it would take quite a little volume to tell his life-story. To-day we can only touch upon the barest outlines, but we hope to return to the subject on a future occasion.

Moses Mendelssohn was born at Dessau, Germany, in 1729, of poor parents; but by dint of perseverance in his studies, and through firm attachment to the faith of his fathers, he rose to that position in the world of letters that he came to be regarded in time as "his own nation's glory and any nation's ornament." So great was his capacity for learning and his thirst after knowledge, that even at an early age, besides devoting himself to the study of the Scriptures and the Talmud, he found in philosophy his favourite occupation. It was specially Maimonides' great work, "Moreh Nebuchim," that delighted him, and to the constant study of which, among other works, is attributed the deformity from which he suffered through life. He is said to have remarked in a joke: "Maimonides is the cause of my deformity; he it was that ruined my constitution; but yet I love him for having turned so many hours of sadness into those of pleasure; and if unknowingly he has weakened my body, has he not made sufficient atonement by strengthening my soul with his sublime instructions?"

In his thirst after knowledge he left Dessau, his native place, and followed his teacher, Rabbi David Fränkel, to Berlin, where he met other persons ready to teach Latin, French, English, and mathe-